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The Person and Work of the Holy Ghost.

A SERIES OF LECTURES

DELIVERED IN SUBSTANCE AT

ALL SAINTS', MARGARET STREET,

IN LENT, 1868.

BY THE REV. W. H. HUTCHINGS, M.A.,

Subwarden of the House of Mercy, Clerwer.







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AS AN HUMBLE ACKNOWLEDGMENT
OF
MANY KINDNESSES RECEIVED
BY THE AUTHOR,
THE FOLLOWING LECTURES
ARE
RESPECTFULLY AND AFFECTIONATELY
DEDICATED.

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LECTURE I.

THE PERSON OF THE HOLY GHOST.

1 CORINTHIANS II. 10.

"THE SPIRIT SEARCHETH ALL THINGS, YEA, THE DEEP THINGS
OF GOD."

WE are about to approach a most solemn subject, of which we must speak with guarded lips and adoring hearts, "The Person and Work of the HOLY GHOST." "Need have we truly," says S. Cyril, "of spiritual grace, that we may discourse concerning the HOLY SPIRIT; not that we may speak suitably to His dignity, for this is impossible, but that in alleging the words of the divine Scriptures we may not put ourselves in jeopardy. For surely a very fearful thing is written in the Gospels, where CHRIST saith plainly, 'whosoever speaketh a word against the HOLY GHOST, it shall not be forgiven him, neither in this world, neither in the world to come.'"¹ Let us, then, begin by beseeching the Blessed Spirit, to cleanse our hearts and illuminate our minds, and to guide us into all truth concerning Himself, that we may not offend Him by anything that is uttered.

¹ S. Cyril, Cat. Lec. p. 203. Oxford Translation.

It may seem to some, that by selecting this subject we are forestalling the teaching of Pentecost, which, from its position in the order of Mysteries, as well as from its jubilant nature, is out of harmony with the season of Lent. There are, however, some reasons for this choice. It is hoped to be able to take such an historical view of the work of the Spirit through the unfolding Dispensations of God, as the Festival of Whitsuntide, from its shortness, would not permit. Lent appears especially fitted for such a survey. It is a time for reviewing God's dealings from the first, either with separate souls, or with His whole creation. Although the subject we have chosen is not directly penitential, it may, nevertheless, stir the soul to make adequate resolutions of amendment or renewal; because, contemplating the Spirit's Presence and inner workings is a sure way towards realizing the dignity of human life, gaining a right standard of Christian holiness, and forming a true estimate of the nature of sin. In the present day, whilst the forces of nature and the laws of matter are being eagerly explored, the Unseen, with its majestic Realities, is forgotten or denied. The tendency of the age is materialistic. Men begin to acknowledge only what they can see and touch, and to dispute whatever lies beyond the narrow boundary of the senses. You may never have been guilty of wilful doubt, yet all are liable to be unconsciously infected by the poison with which the atmosphere around them is charged. It may be well for us, then, as a corrective to this influence, to draw near to the HOLY SPIRIT during this Lent, and deepen our faith in Him, "Whom the world cannot receive, because it seeth Him not."¹

¹ S. John xiv. 17.

It is our intention in these Lectures to regard the Person of the HOLY GHOST, His Work from the Creation to the Incarnation, in the Incarnation, His Personal Coming, His Presence in the Church, and, lastly, His Indwelling in the soul.

First, let us contemplate the Spirit of God. As He is the completing Person of the Godhead, so He is the latest fully known. Holy Scripture is a history of the Manifestations of God. We will attempt to trace the gradual unveiling of His mysterious Life, and note its chief stages. Go back in thought to the beginning, to the Mystery of all Mysteries, the Eternal Mystery, the Being of the Ageless One, in order that you may watch Him revealing Himself. Reason is not sufficient to guide us here. Reason may conclude, after observing the order of cause and effect, that there must be a First Cause, an Unmoved Mover of the universe, but, beyond this elemental idea, she can make no sure advance. Fallen man, when left to himself, "feels" after God and, it may be, finds Him, but only as the eclipsed sun may be descried by the glimmer of its rim, whilst its disc is hidden. A traditional knowledge of God may outstrip present relations with Him, as a previous sight of the sun may linger on the memory, whilst the orb is concealed; but, unless God discovers Himself, there can be no certain knowledge of His Inner Life. The cloud must be removed. Heaven must break silence. The creature awaits the Self-manifestation of the Creator. Revelation meets the need.

I. God rises up before us in the portals of creation. He postulates His own existence as a truth within the reach of reason. "In the beginning God created the heaven and the earth."² It has been thought that this

¹ ψηλαφήσειαν, Acts xvii. 27.

² Gen. i. 1.

first utterance contains something more than an assertion of God's Unity and Creative Power ; it is, however, in the creation of man that the idea is more fully imparted of the Plurality of the Godhead, " Let us make man." This is the first unveiling of the Divine Life. It is a Revelation given in Divine compassion at the beginning, lest, as we contemplate the solitude of God, we should be saddened by the thought of a loneliness, which we are in the habit of considering a defect ; or, viewing Him as having no internal relations, we should despair of any fellowship with Him, or account future Dispensations as the phases of a Life which had eternally no distinctions.

" Let us make man in our image, after our likeness." That consultation over the dust betokens not only the immeasurable dignity of man above the beast that perisheth ; it not only stamps him a free, intelligent, immortal being, but it is an intimation that God in connexion with human nature would discover Himself to His creatures, and in that form make Himself known. In the Old Testament, then, there is, besides the Oneness of God, a glimpse given of His Plurality in the history of Creation. It is true, as we now read the Old Scriptures, more of God may be seen, through the light thrown back upon them by CHRIST and His Spirit. In the mysterious visit, for instance, of the three Angels to the Patriarch on the plains of Mamre, we may be able to trace the doctrine of the Holy Trinity.¹ We may find in the Levitical Benediction, " The LORD bless thee and keep thee," a reference to the FATHER ; " the LORD make His face shine upon thee," a token of the SON ; " the LORD lift up His Countenance upon thee," the proceeding of the HOLY

¹ Gen. i. 26.

² Gen. xviii. 2, 13.

GHOST from Both.¹ In the angelic worship, witnessed by the enraptured Prophet, the thrice-repeated "Holy" of the Seraphim, we may see the mystery of a Triune God,² but it must be remembered that it is through the light of the New Testament, that we are able to discover the hidden meanings of the Old.

II. In the Incarnation we gain a fuller knowledge of God. This is recorded as one of the high purposes of that stupendous Mystery, "No man hath seen God at any time; the Only-begotten SON, which is in the bosom of the FATHER, He hath declared Him."³ Through the Incarnation, not only were the Divine Perfections, but the Godhead was revealed; because through one of the Divine Persons becoming Incarnate, we are able to realize, in some measure, the internal distinctions of the Divine Life. Angels, from their direct intellectual powers, their nearness to the Divine Nature, their unfallen state, their abode, may clearly understand how, in each utterance of that word "Holy" they are offering homage to a Divine Person, but to us, of fleshly nature, fallen estate, earthly dwelling, the Incarnation brings out the great mystery of the Life of God. It is the Rock upon which we stand, like Moses of old, and in this Shelter, screened with the Hand, we can alone catch a sight of the inner Glory.

In the Conception of JESUS, we have said, is another revelation of the Divine Life; for, besides the Mystery of the Incarnation, there is an unveiling of the HOLY SPIRIT. "The HOLY GHOST shall come upon thee."⁴ It is the first time in Scripture that the HOLY GHOST is represented by Himself as the Agent of a distinct and Personal action. This statement may seem, at first

¹ Numb. vi. 24, 25, 26.

² Isa. vi. 3.

³ S. John i. 18.

⁴ S. Luke i. 35.

sight, unwarranted, but on examination it will be found to hold good. Numerous texts refer to the Spirit of God a personal agency, but in none is He spoken of simply by His own Name. It is not that the title "Holy Spirit" is confined to the New Testament. You are familiar with it in the Penitential Psalm, "take not Thy HOLY SPIRIT from me,"¹ and in the book of Isaiah, "they rebelled and vexed His HOLY SPIRIT,"² and in the book of Wisdom, "Send Thy HOLY SPIRIT from above;"³ but in these passages He is spoken of with a certain reference to other Divine Persons; it is "*Thy* HOLY SPIRIT," and "*His* HOLY SPIRIT," not "the HOLY SPIRIT." The term is used relatively, not absolutely, before the Incarnation. It is when a resting place for human thought has been provided in the Word made flesh, whence the distinctions of the Godhead may be viewed, that the Personality of the HOLY GHOST is made known.

It is an Article of the Christian Faith, and an advance on the belief of the Jewish Church, that the HOLY GHOST is a Divine and Personal Subsistence. A real belief in the Incarnation leads to a real belief in the HOLY GHOST, and the converse of this statement is equally true. This will be the time to notice some of those misconceptions of the Nature of the HOLY GHOST, which in modern as well as ancient days have arisen. They are chiefly two. Some regard Him only as a Divine and Beneficent Influence emanating from Almighty God; others, admitting His Personality, claim for Him no higher place than that of the most exalted, pure, and blessed spirits. These are two answers to the question, "Who is the HOLY GHOST?" other than

¹ Ps. li. 11.

² Isa. lxiii. 10.

³ Wisd. ix. 17.

the Church has given. The former is more especially a modern view, although some of old held it. It commends itself now, because it falls in with general and indefinite notions on religion. Moreover, it is a true view as far as it goes. As a matter of fact, all persons think of the HOLY SPIRIT as a Divine influence, more frequently than as a Divine Person. This may arise from His Name, "Spirit,"¹ which is used of the wind and the breath, or connected with different qualities and tempers of mind, and thus, from the association of ideas, we become liable to regard the HOLY SPIRIT only as some pure and subtle operation; and the Scriptural use of the name, "Spirit," at one time for Himself, at another for His gifts, (because of the closeness of the two,) may seem to support the same tendency. He ceases to be distinguished from His gifts, and is lost sight of, because they are called by the same name. Against the opinion that the HOLY SPIRIT is only an energy, may be brought the difficulty of explaining away those statements in Holy Scripture which refer to Him a personal agency. Three contrivances have to be resorted to for this purpose, which manifests the exigency of their position, who, in this respect, deny the teaching of the Church. (1.) When the Spirit is mentioned in connexion with God, He is resolved into an attribute or operation of the most High; to say, "the Spirit of God moved upon the face of the waters,"² is equivalent to saying, "God was exercising His power over the deep." (2.) When the Spirit cannot be resolved into a general notion of Godhead, He becomes identified with the creature in whom He works, whose personality is taken up, and employed, and made, as it were, to be His own, e.g., "He that is spiritual searcheth all

¹ Πνεῦμα, L'Esprit.

² Gen. i. 2.

things," would be the interpretation of the text "the Spirit searcheth all things;"¹ "He that is under the influence of God is able to penetrate into Divine Mysteries" is an explanation which would be quite true, if only the Spirit's personal action on our spirit were not ignored. So close is the union of Spirit with spirit that, what is said of one is referred to the Other as the Moving Principle, and the lesser personality is lost sight of through the overshadowing of the Greater. Again, (3,) when neither of these explanations can be resorted to, a third and more simple one is employed. Personal action is said to be metaphorically referred to the Spirit, as in the Epistle for the week the grace of charity is said to suffer long and be kind.² I have enumerated these ingenious and diverse modes of dealing with Holy Scripture on the subject of the Personality of the HOLY GHOST, because, from their complexity, we should suspect the opinion which necessitates them.

The dogma of the Catholic Church,—The HOLY GHOST is a Person,—is the only key to the language of Holy Scripture. The clear revelation of the angel, "the HOLY GHOST shall come upon thee,"³ does not stand alone as a witness to His Personality, save in its position as the first utterance of His Blessed Name in its distinctness, "the HOLY GHOST." It casts back its light on the earlier record, and is followed by the teaching of CHRIST and His Apostles. Our LORD speaks of the Spirit in terms which imply Him to be as real a Person as Himself—One Who should teach,⁴ and guide, and convince of sin,⁵ and abide⁶ with

¹ 1 Cor. ii. 10.

² 1 Cor. xiii.

³ S. Luke i. 35.

⁴ S. John xiv. 26.

⁵ S. John xvi. 8.

⁶ S. John xiv. 16.

His disciples in His place. S. Paul, in the eighth chapter of his Epistle to the Romans, (an important chapter in reference to our subject,) whilst revealing different operations of the HOLY SPIRIT, speaks of Him as witnessing¹ with our spirit, that we are the children of God. He keeps distinct, the Spirit's Personal testimony, from the corresponding witness of the human spirit. S. Peter refers to the Spirit, as testifying² before of the sufferings of CHRIST, and moving men to prophesy.³ S. John calls Him "the Spirit of Truth" and Himself the "Truth."⁴ From the difficulty, then, of bringing the opinion, that the HOLY SPIRIT is only a Divine influence, into harmony with Scripture, as well as from the direct and absolute announcement of Gabriel, followed by the statements of JESUS and His Apostles,—we see the confirmation of the truth, which the Church has taught us, of the Personality of the HOLY GHOST. *Personality* is one of the watchwords of the Catholic Faith. Rationalism revolts against the conception for which this word stands. The personality of the soul with its store of memories, and abiding consciousness of separateness of life; the personality of the angel of darkness and of evil spirits; of the holy angels; of JESUS CHRIST; of the Everlasting Three in God; of God Himself;—all these have been assailed. However inadequate the term "personality" may be, when applied to God, it, nevertheless, gives shape to a thought, which, though, like a colour or axiom, it may not be elucidated by description, is witnessed to by the consciousness of all. Let us, then, while dwelling on the Personality of the HOLY SPIRIT, be reminded of the importance of withstanding all the tendencies of a philosophy which

¹ Rom. viii. 16.² 1 S. Peter i. 11.³ 2 S. Peter i. 21.⁴ 1 S. John v. 6.

would resolve life, either into energy, influence, thought, or ideal beauty.

The other answer to the question, "who is the HOLY GHOST?" belongs more especially to ancient days, yet, for that reason, it must not be altogether overlooked. As it was error which caused the Church to enunciate the truth, so, by regarding the misconceptions concerning the Spirit, we bring out more clearly to our minds His real Nature. Those, of old, who did not adhere to the Sabellian tenet, admitted the Personality of the HOLY GHOST, but denied His Divinity. It was easier to receive the doctrine that the SON was of the same substance with the FATHER, than the same truth when referred to the HOLY GHOST. One reason for this may be found in the fact, that there is no human similitude of the relationship of the Spirit. The timeless generation of the Everlasting SON is more readily acknowledged on account of its correspondence with human expressions. The relationship of the FATHER and SON has its shadow in nature, but the HOLY SPIRIT has no earthly counterpart to serve as a step towards realizing His Ineffable Nature. Against the opinion, that the HOLY SPIRIT is only one of the most exalted created intelligences, we may, as before, show, by a negative process, the difficulty of reconciling it with Holy Scripture. There is One, the Spirit of God, honoured in Scripture above all others; He is invested with the Names, Titles, Perfections of God, and associated with God in His works of Creation, Redemption, and Sanctification; He is mentioned on the first page as moving on the dark deep; He is mentioned as Revelation closes, "the Spirit and the Bride say, Come;" if He is not God, He will be found in the highest place amongst the hosts of pure and blessed spirits. Look then at

their worship and their offerings of praise. The inspired Psalmist calls on all the creation, in his unsatisfied yearning to bless God,—angels, men, spirits,—even to the inanimate creatures, he would lend a tongue to hymn their Maker, but he does not invoke the Spirit of God to join him in his anthems of thanksgiving. In the song of the three children in the fire, all the orders of being are summoned to bless the Lord, but there is no aid sought from the Spirit of God. Look at yon worship! Who are the foremost in that adoration? who stand nearest the throne? who—but the Cherubim and Seraphim, the created reflections of Eternal Wisdom and Love. The old tabernacle, “the pattern of things in the heavens,” with the Cherubim overshadowing the ark, represented a priority corresponding with what Isaiah² and S. John³ saw in vision. Again, S. Paul,⁴—who had been caught up into the Invisible World, had entered Paradise, and passed even to the confines of the third heaven—when rejoicing in CHRIST’S Presidency over all creation, he enumerates the various spheres of life, the principalities, powers, and thrones, which he, with inspired mind, had surveyed, makes no mention of the Spirit of God. No! look down the ranks of those worshippers in the courts of heaven, the Spirit is not amongst them, save that He indwells them and inspires their worship; He must be there,—and if He is not there as worshipper, He is there as Worshipped. Bow then, before the throne, and acknowledge not only “the FATHER, of an Infinite Majesty; the honourable, true, and only SON; but also the HOLY GHOST, the Comforter.”

The absence of any distinguished place in the choirs

¹ Heb. ix. 23.

² Isa. vi. 2.

³ Rev. iv. 8.

⁴ Eph. i. 20; Col. i. 16.

of the Blessed, for one who occupies so exalted and prominent a position in Revelation, would be, in itself, a presumption against the opinion that the HOLY SPIRIT, however glorious, could be only a created being! Again, the teaching of the Church, that the HOLY GHOST is God, will be found to be the only consistent interpretation of the Scriptures. As before, when speaking of the Personality of the Spirit, so in this connexion, reference shall be made to the declaration of Gabriel, as confirmed by our LORD and His Apostles. "The HOLY GHOST shall come upon thee," therefore "that holy thing which shall be born of thee shall be called the SON of GOD."¹ A belief in the Divinity of the HOLY GHOST follows upon a belief in the Divinity of JESUS. In the enunciations of the Councils of the Church, as well as in the spiritual life, a realization of the Person and Office of the Spirit grows out of a full grasp of the doctrine of the Incarnation. It is when we adore JESUS in the arms of Mary, that we become conscious, both of the dignity of the creature who gave Him birth, and of the Majesty of the Creator Spirit, Who, by overshadowing her, became the Divine Instrument of that amazing Mystery. "Therefore," says S. Ambrose, "we cannot doubt the Spirit to be Creator, Whom we admit to be the Author of the LORD's Incarnation."² In the Conception of JESUS is the unveiling of the Divinity as well as Personality of the Blessed Spirit, and in the posture of our LORD towards Him, the words of the angel are verified.

It has been remarked that CHRIST refers to the HOLY SPIRIT in two different ways. At one time He speaks

¹ S. Luke i. 35.

² S. Ambrose, de Sp. Sanct., lib. ii. c. v.

of Him as an Equal, at another as of a Superior, but never as one less than Himself. When CHRIST is confronting the world, or teaching those who had no knowledge of His Divine Nature, He exalts the HOLY SPIRIT, and ascribes to Him the virtue of His ministry. He brings Him into notice as authorizing His actions. At Nazareth where He was reputed "Joseph's Son," when He read the passage,—“The Spirit of the LORD is upon Me, because He hath anointed Me to preach the Gospel to the poor, He hath sent Me to heal the broken-hearted, to preach deliverance to the captives and recovering of sight to the blind;”—in their synagogue, He added, “This day is this Scripture fulfilled in your ears.” He spake of Himself as working under the direction of the HOLY SPIRIT. Again, when closeted with Nicodemus,² He was assured of the Jewish ruler's high estimation of Him, our LORD, almost with abruptness, began to converse on the HOLY SPIRIT. When the Pharisees pointed to evil agency, as the source of CHRIST's miracles, CHRIST at once ascribed His supernatural deeds to the power of the Spirit. “If I cast out devils by the Spirit of God, then the kingdom of God is come unto you.”³ At the same time, He warned them that there would be a dark destiny before them, if they persisted in their sin, “Whosoever speaketh a word against the Son of Man, it shall be forgiven him, but whosoever speaketh against the HOLY GHOST, it shall not be forgiven him.” It was to extol the HOLY GHOST in their estimation, to speak of sin against Him being unpardonable, when sin against CHRIST could be forgiven. In these cases our LORD was speaking as the Messiah. He stood before

¹ S. Luke iv. 18, 21.

² S. John iii. 5.

³ S. Matth. xii. 28.

them as Man. He was inferior to the HOLY GHOST as touching His Manhood. He was treating them as carnal and not spiritual. They had but feeble notions, if any, of His greatness. He was condescending to their condition, and by doing so, was smoothing the way for the reception of higher truth concerning Himself. There were two wonders in the Manhood of JESUS: union with the Divine Word, and the unmeasured communication of the HOLY SPIRIT. He would lead them to acknowledge the latter, as a step towards realizing the whole mystery of His Being. To conceive of His Manhood as filled with a Divine Presence, would render easier the acceptance of the truth that He was God "manifest in the flesh."¹ CHRIST then, as the Son of Man, had the attitude, if one may so speak, of devotion towards the Eternal Spirit. But, when our LORD was conversing with His disciples, He addresses them on a higher level. He draws them round Him into closer communion, and, as the Eternal Word, speaks of the Other Divine Persons. He reveals the HOLY GHOST as His Equal; it would have been to mock their sorrow to foretell the coming of the Comforter to take His place,² if the Comforter were not God. If JESUS is Divine, nothing short of a Divine Person can replace Him. Our LORD, then, both in His posture as Messiah, and as the SON of GOD, speaking to those who had acknowledged His Deity,³ attests the Divinity of the HOLY GHOST.

The testimony of the Apostles accords with this belief, as a cursory glance will disclose. It is remarkable that the Apostle, who was the mouth-piece of the Eternal FATHER, in announcing the Godhead of the SON, should

¹ 1 Tim. iii. 16.

² S. John xiv. 16.

³ S. Matth. xvi. 16.

be the first to declare the Godhead of the HOLY GHOST. It was S. Peter who pronounced the lie against the HOLY GHOST to be a lying not "unto men but unto GOD."¹ S. Paul calls the indwelling of the Spirit, the indwelling of God. He calls the soul a temple because of His Divine Presence. He places the HOLY SPIRIT on an equality with the FATHER and the SON,—“there are diversities of gifts, but the same Spirit;” “there are differences of administrations, but the same LORD;” “there are diversities of operations, but it is the same GOD.” Here is a consecutive reference to the Three Divine Persons. In quoting the Old Testament, he changes the Name “GOD,” or “LORD,” into “the HOLY GHOST.” In the twenty-eighth chapter of the Acts of the Apostles there is an instance of this. “Well spake the HOLY GHOST by Esaias the prophet, saying, Go unto this people and say, Hearing ye shall hear and shall not understand.”² In Isaiah it is the “LORD” Who speaks. In the Epistle to the Hebrews³ there is a similar change of terms, when the ninety-fifth Psalm is quoted. The revelation, then, of Gabriel, confirmed by CHRIST and His Apostles, overthrows, both the error which would resolve the HOLY SPIRIT into a Divine influence; and that which would degrade Him to the level of a creature; by declaring Him to be a Personal and Divine Subsistency.

III. Two stages in the manifestation of God have been reached, and we have learnt, as yet, concerning the HOLY GHOST, that He is a Person, and Divine. The last discourse of our LORD may be regarded as another epoch in the Self-manifestation of God. Additional knowledge is imparted. The Distinctions of the Divine life are revealed concerning the HOLY SPIRIT.

¹ Acts v. 3, 4.

² Acts xxviii. 25.

³ Heb. iii. 7.

Not only is the utterance of the Angel at the Incarnation established by our LORD's own words, but there is a further unveiling of the Life of GOD. The HOLY SPIRIT is said to proceed from the FATHER and the SON; "When the Comforter is come," "which proceedeth from the FATHER."¹ Again, "He shall take of Mine and shall show it unto you."² Earlier texts are now found to shadow forth this truth. These are discoverable through the light which emanates from the upper chamber at Jerusalem.

The expression, "proceeding," although it belongs especially to the HOLY GHOST, is not confined to Him. It expresses the relation of Either of the Divine Persons to the FATHER—the Fount of Deity. Thus of the SON, the prophet declares, His "going forth"³ was from everlasting. Our LORD says of Himself, "I proceeded forth and came from GOD."⁴ But there is a distinction between the Processions of Wisdom and of Love. The SON is the Only-begotten of the FATHER: "the Only-begotten SON Which is in the bosom of the FATHER."⁵ Our LORD alone bears this name. The HOLY GHOST is said to proceed, but is never called "Only-begotten," because He derives His eternal origin not from One, but from the Other Two Divine Persons. This distinguishes Them: "to be of the FATHER, maketh the Person of the SON;" "the property of proceeding from the other two maketh the Person of the HOLY GHOST."⁶ This word, "proceeding," is given to us by GOD to express some Reality of His own Life,—some great Mystery of His Being. In common use it means the passage of a creature from one place or condition to another, which

¹ S. John xv. 26.² S. John xvi. 15.³ Micah v. 2.⁴ S. John viii. 42.⁵ S. John i. 13.⁶ Hooker, v. li.

would be inconsistent with the Divine Immensity and Changelessness: in the Divine Life, it expresses the mode of Eternal Origin. The HOLY SPIRIT proceeds from the FATHER and the SON, as from One Principle of Life. Unhappy divisions would have been avoided, if this aspect of Truth had been more carefully stated. As the lake is formed by the water from the river and from the spring,—from that which is in them common to both, so,—to pass from a created similitude,¹ to the contemplation of the Mystery of God,—the Blessed Spirit ceaselessly derives His Origin from the Godhead of the FATHER and the SON. Our LORD describes His procession from Himself, as receiving “of Mine,” not of Me, and signifies His immediate Union with the FATHER, when He promises His Advent in the words, “Whom I will send unto you from the FATHER.”² In meditation, it may be lawful to contemplate the HOLY SPIRIT, as the most distant Person from the secret Centre of all Life, and as touching upon the creatures,—the Eternal SON being in the bosom of the FATHER; or, to adore Him as proceeding from the FATHER and the SON, as the Bond of Love between Both. However mysterious and ineffable these Divine Relations are in Themselves, the SON of GOD has revealed, and His Church sanctioned, certain verbal terms to express them, which, like the jewels in the walls of the heavenly Jerusalem, enshrine and give out some rays of the Divine Light: inadequate to reflect all, they are mirrors of some portion of its glory, changeless as the truth which they guard and represent. They are helps to the mind and heart to lay hold on objective Realities, and to form distinct conceptions of them; and when they are disregarded,

¹ Petavius.² S. John xv. 26.

Divine Truth begins to fade, or has already faded from our view. Let us strive, then, to profit by that unveiling of the mysterious Relations between the Persons of the Godhead, which was especially vouchsafed, in the last conference of our LORD with His disciples, before His Passion.

IV. Another communication was necessary before the creature could have a complete outline of the Mystery of God. The number and order of Divine Persons had yet to be revealed. This was reserved to the last. On the eve of the Ascension was the final unfolding of the Life of God. In the great baptismal formula and command, "Go ye therefore, and teach all nations, baptizing them in the Name of the FATHER, and of the SON, and of the HOLY GHOST," the position of the HOLY GHOST, as the Third and Last Person of the Godhead, is bequeathed us. This is a final revelation of the Divine Life. S. Basil warns us against thinking this an arbitrary order, and one which need not be adhered to. It is true, it is allowable for special reasons to depart from it, as S. Paul has done in concluding his second epistle to the Corinthians; but when the Sacred Name is used to bestow Sacramental validity, or, as an expression of faith, the FATHER stands first, the SON second, the HOLY GHOST third, according to our LORD's closing revelation. Hence the HOLY GHOST has been called the Term of the Divine Life. He receives the Divine Life, and breathes it back upon the FATHER and the SON. He produces no further condition of Godhead. In Him the Divine Fruitfulness rests. He is the Unity of the Divine Life. The Oneness of God consists in His Essence, Will, and Action. The HOLY GHOST is,

¹ S. Matth. xxviii. 19.

also, the Bond of Union in the Trinity. Through Him, as it were, interpenetrating and embracing the FATHER and the SON, there is a mutual coinherence and eternal fellowship between the Divine Persons. "Believest thou not," saith CHRIST, "that I am in the FATHER, and the FATHER in Me?"¹ The Spirit, Who 'searcheth all things, even the deep things of God,' is the Bond of this mutual indwelling and communion in the Society of the ever-blessed Trinity. He is the Love of the FATHER for the Only-begotten, the Love of the Only-begotten SON for the FATHER, Himself the Love of them Both. He is the Fulness, Joy, Sweetness, Perfection, Peace, and End of the Life of the Infinite God.

We have endeavoured to trace the Self-manifestation of God through its chief epochs, in order to contemplate the Person of the HOLY GHOST. As the rose gradually opens from the bud into full bloom, so have we watched God unveiling Himself before His creatures, from the first dim notion of Plurality, through successive stages, until it is permitted for us to gaze, at last, on the unfolded Beauty of His Inner Life.

The practical result of such a contemplation, as we have been engaged in, should be this—a more definite worship of God the HOLY GHOST. In our formularies, He is separately supplicated, praised, or adored; e.g., in the Litany, "O God, the HOLY GHOST, proceeding from the FATHER and the SON, have mercy upon us," in the 'glorias' at the end of each psalm, in the Creed, in the hymns of the Ordinal, in the ascriptions at the close of Collects and Prayers; but in our private devotions, is He the Object of distinct prayers or affections? Nothing tends so much to weaken devotion as generalities. To realize the Passion, we

¹ S. John xiv. 10.

must meditate upon its sorrows, one by one : the whole is too large an object for our faculties to embrace. In a similar manner, the worship of each several Person of the Godhead is the means of a closer apprehension of the Divine Life. Whilst it is true that in worshipping one Divine Person we worship All ; yet the soul is stirred by different thoughts, feelings, affections, and desires, as it contemplates Each Singly. Each Divine Person inspires a distinctive devotion, founded on our knowledge of the Godhead, and on His special work in the creatures. Thus, you can approach the HOLY GHOST, after what has been already said, as the Bond, Unity, Love, of the FATHER and the SON,—the One Who overshadowed Mary, and dwelt in JESUS. Pray, then, that something of the Mind and Heart of JESUS, with regard to the HOLY GHOST, may be impressed on your own inner life.

As yet we have regarded the HOLY SPIRIT externally, only alluding to the Incarnation as necessary for gaining a true knowledge of His Nature. We have endeavoured to fix your attention upon Himself ; may we, from gazing on that Pure River of Water of Life, which flows out of the Throne of God and of the Lamb, catch something of its love and joy and peace. As Moses, coming down from the Mount, brought back with him some traces of the radiance which he had borrowed from God, so may our communing with the Spirit leave some reflection of His Brightness upon us, and awaken in us a special devotion towards Himself, Who, from His Name and Nature, as well as from the secrecy of His operations, is often amongst the Divine Persons, the least known, the least loved, and the least worshipped.

LECTURE II.

THE WORK OF THE HOLY GHOST, FROM THE CREATION TO THE INCARNATION.

HAGGAI II. 5.

“MY SPIRIT REMAINETH AMONG YOU: FEAR YE NOT.”

IN the last Lecture we contemplated the Person of God the HOLY GHOST. We watched the Self-manifestation of God, as He unveiled Himself to His creatures. First,—Revelation, to the primary conception of God's Oneness, added a glimpse of His Plurality, in connexion with the creation. This was all that was known of God throughout the Mosaic dispensation. The knowledge that there were Divine Persons in the One God was reserved for later days. The Incarnation, as it enabled man to conceive of, so it displayed, this further Truth. The Incarnation of the Word was accompanied by an unveiling of the Person of the HOLY GHOST. It was then seen, how the language of the Church concerning the HOLY GHOST was borne out, both by the difficulty of reconciling with Holy Scripture the opinions, that the HOLY SPIRIT was either a created being, or only a Divine Influence; and

also, by the direct testimony of CHRIST and His apostles. Then, we regarded our LORD's last discourse as the third epoch in the manifestation of God, when the Second Person unveiled to us the Relations of One Divine Person with Another in the Life of God,—the procession of the HOLY GHOST from the FATHER and from Himself—in such words as these, and others like them, “The HOLY GHOST, which proceedeth from the FATHER;” “He shall receive of Mine;” not of Me, as a Distinct Principle of Divine Life, but of Mine, that is, of that Essence which I have in common with the FATHER. After this, we noticed the last revelation of the Life of God, vouchsafed us by our LORD before His Ascension, in the formula of Holy Baptism: “The Name of the FATHER, and of the SON, and of the HOLY GHOST,” disclosing the HOLY GHOST's position as the Third and Last Person in God.

We must now descend from the contemplation of the HOLY SPIRIT Himself, in His Eternal Blessedness in the Society of the FATHER and the SON, to regard His operations,—His own special action on the creatures. There is one word of caution necessary before entering on this part of our subject. We must beware lest, in speaking of the special work of the Spirit, we are led to conceive of any divided action in God. Unity of action has been previously noticed, as one ground of the Unity of God, as there is but One Will in the Three Divine Persons. Although, however, there is this unity of action in God, yet it has pleased Him to observe a certain order in the accomplishment of His purposes, and thereby to reflect the Mystery of His own Being. Between the operations of God without, and the Internal Distinctions of the Godhead, there exists a real and true correspondency, by which God would

help His creatures towards a knowledge of Himself. What then is the special operation of God the HOLY GHOST? Early teaching provides us with an answer. "He sanctifieth me, and all the elect people of God."¹ We shall be then but considering the grounds of a familiar truth. To proceed historically:—we will survey the action of the HOLY GHOST at the beginning; during the time which intervened between the Fall and the Incarnation; and, thirdly, in the Incarnation.

1. It seems in Holy Scripture that it is His province especially to perfect the works of God, and to lead His creatures to their final state of blessedness. He is the Perfecter of the works of God. We have the authority of S. Basil for using this expression. It should be stated, however, that he explains the term in such a way, as to preclude any notion of incompleteness, or faultiness in the work of the FATHER and of the SON. It is only meant that They, through the Third Person, accomplish some portion of Their Common Will. He it is, Who acts on that, which has already being. He leads all things to their end, or bestows on them perfection. In the material creation the Spirit of God brooding over the waters brings out form, beauty, order, life;—whether as a restoration or not from darkness and chaos, does not now concern us,—He beautifies and garnishes those works of God in which He can meet with no opposition from themselves. The gradual evolutions, the final completeness, and embellishment of nature, are an image of His transforming powers within the soul, when unhindered by the weakness or perversity of the will of the creature. In the spiritual creations,—the angel-world and human souls,—He is also the Perfecter. The

¹ Church Catechism.

blessed angels were the work of His creative power, for, "by the Word of the LORD were the heavens made, and all the host of them by the Breath of His Mouth;"¹ but His was the further office of leading the angels into all truth, in order that they might gain final beatitude. He proposed to them a further Mystery, which they knew not, but "desire to look into."² It has been thought that the test of the angels, as of mankind, lay in the acceptance of a Divine Revelation; that they were in some sense capable of faith; and that the Incarnation was the Mystery concerning which it was to be exercised. Two passages of Holy Scripture may be noticed as favouring this opinion. In the epistle of S. Jude, when he refers to the faith once delivered to the saints, and to ungodly men who denied the LORD, he proceeds at once to speak of "the angels which kept not their first estate,"³ as though they were, in common with ungodly men, guilty of the same sin of denying the LORD. S. Paul, in the epistle to the Hebrews, uses language which has been interpreted to allude to the Incarnation, as the angelic trial. The words are these: "And again when He bringeth in the First-begotten into the world, He saith, And let all the angels of God worship Him."⁴ The grammatical construction, "And again," according to many ancient and modern commentators, does not state that S. Paul is using another quotation to the same effect, as it may appear from our version. In the original, it would be better rendered, "And the second time when He shall have brought in the First-begotten into the world." The apostle would seem to imply that there had been some previous presentation

¹ Ps. xxxiii. 6.² 1 S. Pet. i. 12.³ S. Jude 6.⁴ Heb. i. 6.

of the Only-begotten, when the command, "Worship Him, all ye Gods," had been not universally obeyed. Natural knowledge in angels would not reach to the mysteries of grace, which depended on the Divine Will, "No one knoweth the things of God but the Spirit of God:"¹ to all others, "the things of God" come by Revelation. The Incarnation was the hidden Mystery, the "Mystery which hath been hid from ages and from generations;"² the fitness and results of which were matter of faith even to angels "the principalities and powers in heavenly places," who, not until it was wrought out, could discern in it "the manifold wisdom of God."³ The future Incarnation proposed to their credence by the HOLY SPIRIT, would be a test whereby they would rise or fall,—attain full beatitude or reprobation. To accept it, was to correspond with the leadings of the Spirit, for "no one can say that JESUS is the LORD but by the HOLY GHOST:"⁴ to deny it, was to thwart His gracious purpose. The revolt of the angels was the first grief of the Spirit, and the source of all grief. His special work of bringing the creatures to perfection failed, it is thought, in a third of the host of heaven, in whom He encountered a spirit of rebellion, consequent upon their unbelief.⁵

2. Henceforth, the operations of the HOLY SPIRIT were not simply the bestowal of life, and perfecting it by crowning it with higher life, but became multiform in opposing the Spirit of evil. It will be impossible to pursue the history of the HOLY SPIRIT's workings, without, also, noting the devices of that Spirit who is counter to Him. The light and the shadow travel together. The angel-world is broken; and as truly as

¹ 1 Cor. ii. 11.² Col. i. 26.³ Eph. iii. 10.⁴ 1 Cor. xii. 3.⁵ Rev. xii. 9.

there are blessed spirits, adoring God, so are there cursed spirits, who form a kingdom of evil, governed by the great antagonist of the Spirit of God. Higher and nether influences will be felt. As soon as man is created, (whilst still fresh from the Hand of God, with the breath of life infused into him, and encircled by the marks of Divine care and love) the dark shadow of the Evil One comes upon the sacred page. Two contend for man's allegiance, and we know with what result. But it was not with man as with angels after the fall: the conflict still continued, "My Spirit remaineth among you, fear ye not." Of angels, this could not be said, for no presence of grace remained in the lost. The angels' sin was the sin against the HOLY GHOST. It was the sin of spirit against Spirit, impugning, from no feebleness, or temptation, but from sheer malice, Truth, in the very realms of light. They fell from their estate; there was no further operation of grace within them. But man fell, not only through himself, but as the point of conflict of other worlds. The unseen world had been divided already, and came into collision around the first human will. Hence man fallen, was the object of Divine Pity as well as of Divine Wrath. Sin was both his fault, and his misfortune; his own free act, yet solicited. For him there was hope: "My Spirit remaineth among you,"—is not entirely withdrawn—"fear ye not."

The action of the Spirit upon man after the Fall was chiefly in these ways. First, by direct striving with his conscience, to convince him of sin by its penalties; secondly, by revealing to man an external law of righteousness; and, thirdly, by successive communications through the Prophets, of promise and judg-

ment. All that is to be said of the operations of the HOLY SPIRIT before the coming of CHRIST, may be arranged under this division:—striving with the conscience, revealing an outward law, inspiring the prophets.

After the fall, there is in the human race a division, resembling the division in the ranks of the angels; only the latter was an irreparable division, made at once. The angel-race was complete in the moment of its creation: the human race is formed by successive births. The stream of life widens as it runs. The division is made down through the human race, from the Fall to the Last Day. There is, still, a division amongst mankind, though he is despoiled and wounded; as he yields to the influences of the higher, or nether world; as he sinks from, or rises to, the full acceptance of future remedies. You can see, almost, the lights of the Eternal Spirit, and the darkness of the Evil One, coming into view,—the workings of the good Spirit and the malice of Satan,—in the conquests of the One or of the other, along the line of human life. The division begins at once. It is to be marked in the very family of Adam. Abel yields to the influence of the Spirit: Cain to the influences from beneath. They were both fallen, yet divided; one, through corresponding with the Spirit, is called, “Righteous Abel;”¹ the other, by rejecting Him, is said to be “of that wicked one.”² As of two, suffering from the same disease; one, by a diligent use of the appointed remedies, may recover; the other, through wilfulness, dies. The light and the shadow of human life travel onward together, until, at last, the light closes in. In the time of the flood, we mark a great failure of the Spirit: “My Spirit shall not always

¹ S. Matth. xxiii. 35.

² 1 S. John iii. 12.

strive with man, for that he also is flesh.”¹ Up to that time the text had been clearly fulfilled ; there had been an inner circle of light in the human race, “ the sons of God,”—those who retained a consciousness of their original birth and destiny,—amongst whom the Spirit’s work continued, where His influence found some co-operation in the human will. Those “ sons of God,” at last, allied themselves to those who were leading the lower life ; contenting themselves with an animal existence, having laid aside all claim to spirituality. “ My Spirit shall not always strive with man : ” It is the death-knell of the old world before the flood ! It is as if our God were giving up the struggle, and being mastered, by creatures, who, by the endowment of free-will had been entrusted with their own destiny. The Fall had sunk deep into our nature, and personal sin corrupted whatever had lingered of Paradise. The higher life became allied to the lower ; and the nobler faculties, capable of heavenly aspirations, gave way before the sway of passion : “ for he also is flesh,” i.e., he leads the lower life as the rest ; he suffices himself with the development of an animal existence, although created with an immortal spirit, and gifted with supernatural capacities of bliss ; although created in honour, yet he hath no understanding, but is compared to the beasts that perish,—“ he also is flesh.”

A little stream of grace in Noah links the old world with the new, and the conflict goes on again.—“ My Spirit remaineth among you.”—The family of Noah is divided, as Adam’s, after the temporal chastisement. Shem and Japheth yield to the Spirit : Ham and Canaan grieve Him. As the Spirit, striving through the conscience, was successful ; or, Satan, allied with

¹ Gen. vi. 3.

² Gen. vi. 2.

concupiscence, could draw aside, so individuals took their place.

In the time of Abraham, S. Augustine has noticed an advance in the Spirit's operations. His workings began to be linked with a chosen family, which was, henceforth, to be the recipient of a series of blessings and manifestations. Hitherto, He had been striving with individuals generally, but now there was to be an order, and locality, for His communications. His work would be, so to speak, condensed. Abraham, therefore, has been called "the founder of the city of God," implying by that term that the good Spirit had a new hold upon our race after his time, by having a more definite seat for His operations in his family. It was the basis of the Spirit's after-works, for to that family pertaineth "the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises," and of them "concerning the flesh CHRIST came."¹ The patriarchal period, having allowed time for the expansion of this family into a nation, prepared the way for the second operation of the HOLY SPIRIT.

The second way by which the HOLY SPIRIT acted upon man, after the Fall, was in the giving of the Law. His influences were no longer only private and personal, but by the revelation of the Law to man, He had an external mode of appeal. The bestowal of a Law of righteousness would bring to the conscience a sense of guilt. First, He would convince man of sin by its penalties,—that which sin brought upon him, stimulating in this way the conscience and the law written in the heart;—but when sin had increased; and the inner light become dim and variable;—we can see in

¹ Rom. ix. 4, 5.

the lives even of patriarchs, how variable that light was—and the moral sense ceased to act with any precision ; and the chosen race was enslaved and degraded : then, He vouchsafed to the Hebrews, delivered from their social misery, the guidance of a written law. The law, moral and ceremonial, was revealed through the Spirit. The Ten Commandments were “ written by the Finger of God,”¹ that is, through the instrumentality of the HOLY GHOST. The Finger of God, and the Spirit of God, are in Scripture interchangeable terms. When our LORD is speaking to the Pharisees of the power of dispossessing devils, according to S. Matthew, He says, “ If I cast out devils by the Spirit of God ;” in the parallel passage of S. Luke, it stands, “ If I, with the Finger of God, cast out devils.”² The “ Finger of God ” is that, by which, so to speak, He reaches, and leaves His pressure on, created life, moulding and perfecting it. The fingers are used, not only as means of exercising strength, but also as instruments of thought and feeling, whereby the conceptions of the mind are fixed and imparted. All forms of beauty, and operations of delicacy, are wrought by their agency. The designation “ Finger of God,” then, represents the HOLY SPIRIT, the Last Person of the adorable Trinity, touching created life, and acting upon it, for the purpose of bringing it into order, and beauty, and final accordance with the Mind and Will of God. The “ Finger of God ” writing on those tables of stone, was imparting God’s mind upon sin,—fixing in indelible letters what was sin. He was vouchsafing a permanent witness, and caution, against it, not like the inward witness, fluctuating, obscure, and open to be bribed, but a constant, distinct, inflexible measure of sin. He delivered this Law to man, that He might convince him of sin, not only

¹ Exod. xxxi. 18.² S. Luke xi. 20.

through the chastisements which follow it,—the death, the flood, the fire of Sodom, and the like;—but that the Law of righteousness might mark its *guilt*, as a violation of the Righteous Nature of God, which that Law revealed. Sin would, henceforth, clash with the voice of heaven. It would be a manifest offence against that Being, Who had no longer left its discovery to the conscience, but had written a transcript of His own Moral Nature on the Mount.

Together with the fuller knowledge of sin, the HOLY SPIRIT imparted an increase of knowledge as to its remedy. The structure of the tabernacle, and the ceremonial law, foreshadowed the mysteries of grace, according to the intention of the Spirit. When S. Paul, in the epistle to the Hebrews, is writing of the arrangements of the tabernacle, and the ritual of the day of Atonement, he states this in the following words: “The HOLY GHOST this signifying, that the way into the holiest of all was not yet made manifest.”¹ As the Manhood of CHRIST, and His mystic Body, are the works of the Spirit, so was the tabernacle which typified them. Moses is directed by the Spirit to make it according to the pattern showed him in the Mount, and Bezaleel to carry out the design, was “filled with the Spirit of God.” The same Spirit continued with the lawgiver in his conduct of the people, and was passed from him to the seventy elders, who were to share the burden with him;—an advance in the ways of the Spirit, and a type of a future law of transmission. Such, briefly, was the inauguration of the Spirit’s second way of acting on man. Still, with an outward law and a divinely-instituted religion, the Spirit was quenched continually by the yieldings of corrupt nature to Satan’s influences.

¹ Heb. ix. 8.

Isaiah sums up Israel's history in the words, "They rebelled and vexed His Holy Spirit:"¹ a statement, which, while it records the ingratitude and obstinacy of the people, declares also the continuation of the Spirit's workings. What the lapse of the sons of God was to the Spirit, in patriarchal times, *that* the captivity of the chosen people was to the Spirit, at a subsequent period. It was the breaking in of the Spirit of Evil, on those upon whom a special Presence of God rested. It was the victory of Babylon over Jerusalem, of the city of evil over the city of good.

However, the text was still verified,—“My Spirit remaineth among you”—in the prophets, who cheered Israel's darkest days. This leads us to notice the third mode of the Spirit's operations according to our division. It may be expressed in the language of Scripture, “Holy men of God spake as they were moved by the HOLY GHOST.”² Men have existed at all times, who, by a certain illumination of mind, have become fountains of truth to their fellows. It is true that the revelation of the prophets is “a step in progress beyond the law,”³ and that from Samuel to Malachi is its distinctive period; for the prophets expounded the Law, supplied devotional literature, and held office during the Mosaic Economy. Thus “the Law and the Prophets” expresses the order of time, and, in this sense, Samuel is named by S. Peter, as their head. But “the goodly fellowship of the Prophets” has also a more comprehensive aspect, including all to whom, at any time, the Spirit has vouchsafed a knowledge of things afar off. These were raised up, not only to instruct the age in which they lived in principles of religion and morals, but for the essential purpose of keeping up, before a

¹ Isa. lxiii. 10.² 2 S. Peter i. 21.³ Davison, Prophecy.

fallen world, the great promise of Redémption. This is proclaimed by Zacharias, when, exulting in the salvation of God, he says, it was spoken of "by the mouth of His holy prophets, which have been since the world began."¹ The Prophets held up, before men and Israel, the coming Deliverer, and in the acceptance of, and in the living upon this Truth, lay the judgment and rejection of the Evil One. This revelation was to be a test of faith, as well as a ground of hope. As the division of the angels arose from the refusal, or acceptance, of a manifestation of God yet to be made—the Incarnation; so, along the history of man, the HOLY GHOST, by the prophets propounding the same Mystery, divides the human race. Immediately upon the Fall appears the prediction, "The seed of the woman shall bruise the serpent's head." There is already the vision of the Mother with the Infant in her arms, telling of grace and mercy as the gates of Paradise are closing; but, whilst it conferred blessing, it became also the appointed test of God to man. It was the germ of a Mystery, through contact with which, man would have to take his place, as he followed the drawings of the Spirit of God, or the suggestions of the fallen angel. The words of the aged Simeon, when he gazed in rapture on the Child in the temple, "This Child is set for the fall and rising again of many in Israel,"² had a wide application; for the Incarnation was to men and angels "a stone of stumbling and rock of offence,"³ as well as the means of exaltation. By it, those who accepted it, and lived upon it, should rise; through it, those who rejected it, and stumbled at it, should fall: "This Child is set for the fall and rising again of many in Israel." The Prophets, then, as harbingers

¹ S. Luke i. 70.² S. Luke ii. 34.³ Rom. ix. 33.

of the Incarnation, were the special instruments of the HOLY GHOST, whereby He unveiled gradually the great Mystery; revealing its circumstances one after another; developing the idea, which was first slenderly imparted, by a richness of prediction, as the fulfilment drew near.

3. Having traced the chief operations of the Spirit of God up to the time of the Incarnation, our next endeavour will be to note His part in that Mystery. The Incarnation was accomplished through the agency of the HOLY GHOST. He is the Divine Person through whom the Godhead and Manhood are linked together. This is His great Work, towards which He has been ministering in the ages past, as "the Spirit of CHRIST." At the time of the Incarnation, His Presence is abundantly manifested. He is the Minister of the Incarnation, and His Joy and Light circle round the Divine Conception. All who are near to, or concerned with, the Mystery, are touched with the grace that flows out of it. There is Mary, filled with grace,¹ prepared and fitted by the HOLY GHOST to be the tabernacle of God; there is Joseph, entrusted with the knowledge and guardianship of the New Life, "that which is conceived in her is of the HOLY GHOST;"² there is Zacharias, who "was filled with the HOLY GHOST and prophesied;"³ there is Elizabeth, "filled with the HOLY GHOST,"⁴ at the salutation of Mary; there is the Baptist, still unborn, indwelt by the Spirit;⁵ there is Simeon, having a revelation from the HOLY GHOST, and led "by the Spirit into the Temple:"⁶—all who come near to the central fire, catch something of its Divine Heat. The Spirit seems to overflow, as it were,

¹ S. Luke i. 28.² S. Matth. i. 20.³ S. Luke i. 67.⁴ S. Luke i. 41.⁵ S. Luke i. 15.⁶ S. Luke ii. 25, 26, 27.

the banks of the mystery; and all those around it drink in the streams of Light which emanate from, and encompass, His Greatest Work. He rejoices, and makes His joy visible through human instruments, in the presence of the accomplished Mystery of the "Word made flesh."

Here we may pause, to consider some reasons for the Spirit's agency in the Conception of our Blessed LORD. His office it was to unite, in indissoluble union, our nature to the Second Person of the Holy Trinity. This will be found to agree with what has been before said. The works of God are reflections of His Inner Life. The position of the HOLY GHOST is that of the Bond of Union between the FATHER and the SON, hence He is the Author of all sacred unions. He joins the soul to CHRIST, and unites souls together in the Communion of Saints. He is the Author of Sacramental Unions, and Spiritual States, and Vocations. It, therefore, is fitting, that He should be the Minister of that high and singular Union, which was effected between the Uncreated and the created in the One Person of CHRIST. Again, as the Personal Love of God,—the Love of the FATHER and of the SON,—He is the One, by Distinction as well as Essence, Who would have part in that Mystery, which is the highest expression of the love of God for His creatures. As the Source, too, of all sanctity, as His Title implies, He would be the instrument of the Immaculate Conception of JESUS. Such reasons may be reverently contemplated for the Spirit's ministration. He forms that Sacred Manhood and dwells in it.

Oh! what an epoch in the Blessed Spirit's operations! The One, we have watched, in all His patience and tenderness, striving with man,—vexed, repulsed,

overcome, yet never entirely departing from us ! “ My Spirit remaineth among you : fear ye not.” What a joy for this Blessed Spirit to find, in the Manhood of JESUS, a Home from which He would never be dislodged, where He could dwell in full and undisturbed possession, where the Evil One could not enter ; for when the Prince of this world cometh, CHRIST saith, he “ hath nothing in Me.”¹ Thus, in the language of prophecy, the Spirit is said to “ *rest* ”² upon CHRIST: the Holy Dove, who could find no rest amid the fluctuating and tumultuous passions of fallen nature, found a home in the ark of safety,—the holy Humanity of the Redeemer.

Again, as we observed the Spirit’s operations change through sin, in that, instead of the simple Bestower of life and blessedness, He became, also, the Antagonist of Satan and of the kingdom of evil ; so, in CHRIST, He not only co-operated in the Incarnation, but was actively engaged with the Redeemer, in order to “ destroy the works of the Devil.” The work which had, hitherto, been carried on by Spirit against spirit would now be continued through the Mediator. The HOLY SPIRIT had, thus, a new scope for His operations, and a new power over the enemy. This is observable through our LORD’s public ministry. Immediately after His descent at Baptism, the Spirit proceeded at once to war with the Evil One through JESUS CHRIST. What else is the meaning of that tone of joy with which our Gospel for this week opens ? When we read of CHRIST being “ led up of the Spirit into the wilderness,” it seems as though there were an air of triumph in the very words. And yet, viewed in reference to the Manhood of JESUS,—and it was the Manhood concerned in this

¹ S. John xiv. 30.

² Isa. xi. 2 ; S. John i. 32.

Mystery,—what a trial it must have been to go forth into the wilderness; to be with the wild beasts; to come into contact with the Evil One! What a change to One,—not like the Baptist habituated to a hermit's life, by having been in the deserts until his showing unto Israel, but to One Who had lived beneath a parent's roof at Nazareth, and known a mother's continual love and care, and all the sweet ties and pure affections of home child-life! What a sudden contrast, to rise up and go forth into the desert to be tempted by Satan! This tone of triumph is surely owing, in a measure, to the force of the Spirit's influence, as He hastens on the overthrow of the great enemy of CHRIST and of God. Of the two expressions "led up," and "driven"² by the Spirit, the former preserves a place for our SAVIOUR's own personal action and readiness, whilst the latter asserts the triumphant character of the Spirit's energy. The power of CHRIST's Human Soul, and the sway of the Divine Spirit combine as principles of the actions of JESUS. Throughout the Personal Ministry, in the Miracles, Teaching, and Passion, there is the same correspondence of the Spirit with the Redemptive Acts of our LORD. S. Paul speaks of His share in the Cross when he says, CHRIST "through the eternal Spirit offered Himself without spot to God,"³ that is, offered Himself a blameless sacrifice; as though, God the FATHER scrutinizing the Victim,—as the priests of old, the sacrifices,—accepted it, not only because of the Sonship, but also, because the Manhood was spotless through the indwelling Spirit of holiness. In the middle state there is the same co-operation. S. Peter's mysterious words have been taken in support of this truth,—"being put to death

¹ S. Matth. iv. 1.² S. Mark i. 12.³ Heb. ix. 14.

in the flesh, but quickened by the Spirit, by which also He went and preached unto the spirits in prison."¹ The Spirit remembered in His love those, who had grieved Him and had suffered the temporal calamity of the flood; and yet had, some of them, died with a capacity of faith, which fitted them for this gracious proclamation. The Spirit's suggestion was not absent from CHRIST's Soul when He went and preached to those who had been disobedient in the days of Noah. Also, in the Resurrection, the Spirit had His proper work of uniting the sundered parts of CHRIST's Humanity when CHRIST was declared to be the SON of GOD, by the resurrection from the dead, according to the Spirit of holiness.²

Thus I have attempted to follow the Spirit's operations from the first,—His dealings with the angels, His modes of confronting the evil in man by striving to convince him of sin through its consequences, by giving the law of righteousness,—imparting thereby a knowledge of the guilt of sin, its hatefulness to GOD and contrast with His very Nature,—by revealing through the Prophets the faith which was to be the sole hope of mankind and at the same time a test of division and judgment; and lastly, I have considered the Spirit's work in the Incarnation, and His co-operation with CHRIST's Redemption. Whilst it is CHRIST Alone, through Whose Name we can be saved, Who by His Humiliation, Suffering, and Death redeemed man, yet in all, the HOLY GHOST was a gracious and loving Coadjutor.

There is a practical reflection upon what has been advanced, with which we will conclude. The work of the HOLY SPIRIT in the Old Testament has its coun-

¹ 1 S. Pet. iii. 18, 19.

² Rom. i. 4.

terpart in the soul. There is an analogy between His operations with the race of mankind, and with the individual soul; the latter is a miniature of the former. His workings before the Incarnation correspond to the workings of prevenient grace in one, turning to God after a fall. I use the term "prevenient grace" as descriptive of all those convictions, strivings, illuminations, and utterances of the Spirit within the soul, up to the time that CHRIST is revealed, that is, until its justification. The first conviction of sin is often a conception of its penalties, and may arise from suffering from them. It is like the Spirit's strivings of old; like the preaching of Enoch, Noah, and Lot, who warned men of the coming wrath. The first thought of the soul, touched by the Spirit of God, and aroused to some sense of sin, is often, "what shall I suffer if I continue in this state?" It is something more than natural fear; it extends to a scene beyond death, and is therefore based on faith. If this blessed movement of Divine grace is followed, sin will be soon seen in a higher light,—in its objective nature, as the violation of the law of a righteous Being, against Whom it is committed, Who is concerned in it; its guilt will thus be realized, and servile fear will be surpassed by a sense of regret and humiliation; a hatred of sin will be begotten, by a consciousness of the misery of being out of harmony with the Mind and Will of God. The Spirit reveals the righteousness of God, and shames us by a new estimate of sin,—its appearance in the light of His Countenance!

As the revelation of the law of righteousness and our consequent need of cleansing was not the final office of the Spirit in the old dispensation, but the voices of the Prophets by whom He spake; so the

soul's stay, under conviction of sin, lies in those inspirations of grace,—those inward voices of promise, which tell of Bethlehem and Calvary. Glimpses of the Manger and the Cross uphold it in darkness, and when overwhelmed by the full sight of its iniquities. If only we are faithful to the leadings of the Spirit, His operations will be forerunners, as of old, of the revelation of CHRIST. The same revelation of Divine love will be vouchsafed to the soul,—“JESUS CHRIST and Him crucified;” and the first fear, which, though it was partly of grace, was nevertheless sordid through self-love, will melt into the generous impulse of a true contrition, as the Spirit imparts to the soul the vision of the Healer and Deliverer, and makes it a centre of conflict against, and, if faithful, of victory over, the enemy. Moreover, as prevenient grace leads up to the entire reconciliation of the soul with God, so is it granted for conquering any fault, or undoing the results of sin in any portion of our life, and for forming any grace or habit of devotion. It is simply the grace which foreruns any effort of our own. Let us, then, whether we stand in need of repentance or renewal, invoke the grace of the HOLY SPIRIT. Let us listen to His voice, and not stifle His convictions; that He may lead us on from grace to grace, until CHRIST be completely formed within us; that He may give us new and deeper views of the Cross. Thus may the wholesome fears, which in His earliest work He inspires, have their proper efficacy, until they are cast out by that perfect love which He Himself, Who is the Personal Love of God, will in the end, shed abroad in the soul.

LECTURE III.

THE COMING OF THE HOLY GHOST.

S. JOHN XIV. 16.

“AND I WILL PRAY THE FATHER, AND HE SHALL GIVE YOU ANOTHER COMFORTER, THAT HE MAY ABIDE WITH YOU FOR EVER.”

At the commencement, we considered the HOLY GHOST, as a Divine Person in the Life of God, dwelling with the FATHER and the SON from all eternity, not a Divine influence only, or phase of Godhead, nor a created intelligence, but the “very and eternal God.”¹ In the second lecture, we descended from the contemplation of the HOLY GHOST Himself, to trace His work from the Creation to the Day of Pentecost. It was regarded as His special function to perfect the creatures, by leading them into all truth, and by bringing those who obeyed Him to the end of their being,—to their final bliss. The first grief of the Spirit was produced by the angels who kept not their first estate, and abode not in the truth, but rejected the Mystery of the Incarnation. It was the end of the Spirit’s action on the lost angels; but with man it was different. “My

¹ Art. v.

Spirit remaineth among you : fear ye not.”¹ Man being the point where the two worlds met in conflict one with another, his fall was not only the object of Divine Wrath but also of Divine Pity, and the cause of his loss and injury rather than his ruin. Secondly, the three chief operations of the Spirit on fallen man were considered,—His striving with man’s conscience,—His giving him light as to the guilt of sin through the Law of Righteousness,—His raising up prophets to be His organs and instrument for delivering the one great testing Revelation, the Incarnation. Thirdly, the co-operation of the HOLY GHOST in that Mystery, and with our LORD’s Redemptive work, was traced out. An analogy was then drawn between the Spirit’s dealings with man before the Incarnation, and His workings in the soul previous to a state of justification, comparing His operations of old to those convictions of sin, illuminations and inspirations of prevenient grace, which are stirred in the soul “until CHRIST be formed” within.

To-day we come to the Personal Mission of the HOLY GHOST, “I will pray the FATHER, and He shall give you another Comforter.” The two days on which most momentous events are commemorated, are the days on which, respectively, the Second and Third Persons of the Blessed Trinity condescended to visit our race; the SON to take our flesh into Personal union with Himself; the HOLY SPIRIT to commence a Personal indwelling of grace in human nature. These were two great epochs in our history, and, as with the first, there was a long preparation before it, by a series of types and prophecies, which, as it drew nigh, foretold the circumstances of it; so, for the Coming of the Third Person there was a like preparation.

¹ Haggai ii. 5.

First, consider the preparation for the Coming of the Comforter; and secondly, His Coming, and its special blessedness.

I. Concerning the preparation,—which may be divided into two parts, the immediate and the distant preparation,—it must not be expected that there will be the same abundance of type and prophecy, as we find in reference to the coming of the SON OF GOD. Two reasons may be assigned for this. The Incarnation involved the coming of the HOLY GHOST. They are two parts of one scheme of Redemption. The Incarnation, standing up between Pentecost and the days of the Prophets, in a measure blocked out the view of the further Mystery, which was consequent upon it. On the side of Almighty God, also, there is a cause for this difference. The Incarnation, as it touched the very Being of God, was a Mystery greater than the descent of the Spirit on man. The former affected the Being of God, for, in consequence of it, one Person of the Godhead ceased to be only God and became for ever God and man. We must not, therefore, presume that prophecy and type will be as rich and forcible in relation to the coming of the HOLY GHOST, as in the preparations for the Advent of the Redeemer. Although, however, there is not the same abundance of revelation, there are glimpses and tokens of the Spirit's future Presence and operations. Let us note some of these.

In the sending forth the dove from the Ark by Noah, spiritual writers have seen an early image of the mission of the Comforter, of Whom the dove is a symbol.¹ The dove being sent forth three times,—first hovering over the waters and returning; secondly, bringing the token that the waters were abated; thirdly, returning

¹ Gen. viii. 8.

no more—represents the breathing of the Spirit upon the Apostles when they were still weak and trembling, and had yet to be endued with power from on high; the giving of the HOLY GHOST on the Day of Pentecost, when He came to manifest the peace which had been concluded between God and man; and His final going forth in the glorification of the Apostles. Similarly these goings forth of the dove have been viewed, as typical of the invisible missions of the Spirit within the soul. He, in Holy Baptism, operates upon nature in its unrenewed state; in Confirmation passes forth into greater fulness when the new life has begun its growth; and in Glory bestows a fixed condition in the new heavens and earth wherein dwelleth righteousness. The cloudy pillar¹ in the desert, conducting the children of Israel to the promised land, has been regarded as a type of the loving Spirit, whose office it is to lead the Church of God, and each of its members, into the land of righteousness. Again, the frequent recurrence of the number seven in the Scriptures has been interpreted to bear a mystical allusion to the sevenfold Gift of the Spirit; e.g., the seven days of Creation, the seven days of purification, the seven trumpets sounded at the fall of Jericho, the sevenfold duration of feasts, the seven eyes in the stone which Joshua saw, the seven pillars of Wisdom's house, and, especially, the seven lamps which burned on the candlestick in the tabernacle. In the vision of Zechariah, the seven lamps on the candlestick were explained, when the angel was asked what they meant, by the reply, "not by might, nor by power, but by My Spirit, saith the LORD of Hosts."² In the Book of the Revelation, the seven lights are seen in the heavenly place,—for the taber-

¹ 2 Nehem. ix. 19.

² Zech. iv. 6.

nacle was made after the pattern of heavenly things,—and are described as the Seven Spirits of God. The oil, by which the High Priest was anointed at his consecration and “the tabernacle and all that is therein” hallowed and made “most holy,” and that which was used in the offerings, were perpetual types of the oil of gladness with which CHRIST was anointed above His fellows, which in the plain language of S. Peter is the HOLY GHOST. The laver at the entrance of the tabernacle, where the Priests cleansed themselves before entering on the worship of God, foretold the laver of regeneration and renewing of the HOLY GHOST which should qualify us for attending the Mysteries “having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.”² This arrangement of the Tabernacle leads us to remark, how constantly water, the means through which the Spirit cleanses the soul from original sin, is used in Holy Scripture as an emblem of the Spirit. Thus, in Isaiah, “I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour My Spirit on thy seed.”³ The Psalmist speaks of the “river, the streams whereof shall make glad the city of God.”⁴ Ezekiel had a vision of the holy waters, issuing out “on the right side,”⁵ reminding us of that stream of which S. John bare record. These waters, spreading out and deepening, had a life-giving power,—“everything shall live whereon the river cometh.” At the well of Samaria, CHRIST talked with the woman of the gift of God, and the living water, which springeth “up into everlasting life.”⁶ In the great day of the feast, JESUS cried, “if any man thirst, let him come unto Me and drink; he that believeth on Me, out

¹ Exod. xl. 9.² Heb. x. 22.³ Isa. xlv. 3.⁴ Ps. xlv. 4.⁵ Ezek. xlvii.⁶ S. John iv. 10, 14.

of his belly shall flow rivers of living water.”¹ That the allusion was to the Spirit, the Evangelist makes certain, “this spake He of the Spirit.” Water cleanses, restores, fertilises, and is associated, especially in the minds of those who lived in an Eastern climate, with all that is invigorating, delightful, and precious. The Spirit depicted as “a pure river of water of life”² flowing out of the throne of God and of the Lamb; and the invitation to him that is athirst to take the water of life freely, are amongst the closing utterances of the Sacred Canon. Again, the breath or wind, from its subtle nature, force, or movement, and approach to that which is immaterial, portrays in name and action the HOLY SPIRIT. “When Thou lettest Thy Breath go forth they shall be made, and Thou shalt renew the face of the earth.”³ In another vision of Ezekiel, he describes the valley of dry bones, the gathering together of the bones when the Word of God prophesied, the sinews and the flesh coming upon them and the skin covering them from above;—but there was no life in them. The structure was complete, but they awaited the Divine Afflatus! “Come from the four winds, O Breath, and breathe upon these slain.”⁴ An explanation of the vision follows, “I will put My Spirit in you, and ye shall live.” When the Psalmist says, “He bloweth with His Wind and the waters flow,”⁵ S. Augustine can see a mystical reference to the Spirit as the source of contrition; and when our Lord spake with Nicodemus of the Spirit, He also compared His action to the wind.⁶ Such are some of the figures, under which the Spirit’s future Presence and workings were indicated.

¹ S. John vii. 37—39.² Rev. xxii. 1, 17.³ Ps. civ. 30.⁴ Ezek. xxxvii.⁵ Ps. cxlvii. 18.⁶ S. John iii. 8.

Many prophecies in clear terms announce the Coming of the Spirit. "It shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh,"¹ were the words in Joel, which were the first the Spirit put into the mouth of S. Peter on the Day of Pentecost. Isaiah looks forward to the same time when the Spirit shall "be poured upon us from on high."² Ezekiel, "when a new Spirit shall be put within you." Haggai prophesying of the "latter time," saith, "My Spirit remaineth among you."³ Zechariah tells of a new insight into the Crucifixion, which should be the result of the Spirit of grace and supplication being poured on the house of David, and upon the inhabitants of Jerusalem.⁴ The writer of the Book of Wisdom asserts the need of the Spirit, "Thy Counsel who hath known, except Thou give Wisdom, and send Thy Holy Spirit from above?"⁵

Thus we have noticed some of the types and prophecies in the Old Testament, which were the distant preparations for the Coming of the HOLY GHOST. The Work of our LORD was the immediate preparation. Our LORD's Work on earth had to be finished, and His Work in heaven begun, before the mission of the Comforter, "the HOLY GHOST was not yet given; because that JESUS was not yet glorified."⁶ Although it may not be possible to fathom the connexion between the glorification of the SON, and the giving of the Spirit, the one is revealed as standing to the other, in the relation of cause to effect. The promise of the FATHER was not fulfilled, until the work of reconciliation had been wrought out. Herein lies one great distinction between the mission of the SON, and of the Spirit. The

¹ Acts ii. 17.² Isa. xxxii. 15.³ Hag. ii. 5.⁴ Zech. xii. 10.⁵ Wisd. ix. 17.⁶ S. John vii. 39.

former was a mission to enemies ; “ God commendeth His love toward us, in that while we were yet sinners, CHRIST died for us ;” “ when we were enemies we were reconciled to God ;” when “ alienated and enemies :” God trusted the Holy Babe of Bethlehem in the midst of the camp of the adversary. “ God was in CHRIST reconciling the world unto Himself,”¹ and the world was potentially reconciled before the HOLY GHOST descended. The waters of Divine Wrath had abated before the dove went forth. JESUS, the Ark of God, “ the living amongst the dead,” upon Whom had descended the floods from the opened windows of heaven, rested on the Mount of Ararat, and had passed beyond the fury of the storm, ere the Bow of Divine Mercy could irradiate the cloud as the token of peace, and the Comforter, the Spirit of Love, could be present amongst men. The HOLY GHOST came to a reconciled world. Besides the work of CHRIST on earth,—that which He *began*⁴ to do,—the completed Sacrifice had to be pleaded in Heaven. The Mysteries of Bethlehem, Calvary, and Olivet, were past, but yet no Comforter had arrived. The disciples returned to Jerusalem to await Him. Some unseen transaction must bring about the Promised Blessing ! “ I will pray the FATHER.” CHRIST spake not of the prayers He offered on earth, of those communions with His FATHER on the mountain, in the Garden of Gethsemane, or upon the Cross. He is looking over the Cross to the life beyond it. His gaze is onward to the Mediatorial Throne, and to His all-prevailing Intercession within the Vail. “ I will pray the FATHER,” that is, “ I will intercede for you,” and “ He shall give you another Comforter, that He may abide with you

¹ Rom. v. 8, 10.² Col. i. 21.³ 2 Cor. v. 19.⁴ Acts i. 1.

for ever." The Sacrifice has not only to be offered on earth, but pleaded in the courts above. JESUS "being by the right hand of God exalted, and having received of the FATHER the promise of the HOLY GHOST"¹ is the last link in the wonderful chain of mystery, which obtained for man the Presence of the Spirit.

Thus have we regarded the preparation, both distant and immediate, for the Coming of the HOLY GHOST; the former, by a brief notice of types and prophecies which bear on the subject; the latter, by reference to the work of the SON of GOD, finished on earth, and commenced in Heaven. We now have arrived at the great epoch in the Spirit's history, the Personal Mission of the HOLY GHOST. Let us consider the subjects of that Mystery, the place where it occurred, and the manner of His coming.

And, first, it may be necessary to explain what is meant by the Mission of a Divine Person. The Mission of a Divine Person is "the Eternal destination of a Person of the Blessed Trinity to fulfil some work in time." The work which He fulfils will bear some likeness to Himself. It will be a reflection of His own Being; hence the HOLY SPIRIT'S Mission is our sanctification. He sheds abroad the love of God, and imparts the impress of His own Holiness. By His coming forth separately (though not separated) from the SON, our minds are capable of more clearly entertaining the Doctrine of the Holy Trinity. We see One Person present at one time, and after His withdrawal, the manifestations of another. The FATHER creates, the SON is sent to redeem, the HOLY SPIRIT to sanctify. His work crowns the other two. The successive Dispensations of God, whilst they do not convey any notion of

¹ Acts ii. 33.

inferiority or inequality amongst Divine Persons, manifest the Inner Distinctions of origin in the Divine Life.

1. Let us notice the subjects of the Mission of the HOLY GHOST. In the Incarnation a distinctive mark of love was found, because our LORD came among us in spite of that state of alienation from God in which human nature lay. The Coming of the Comforter has also its special condescension. If in one respect the greatness of the love of God's SON, in coming to us, "when we were enemies," shines forth, so in another, the Pentecostal Gift has its 'particular reach of Divine Mercy. When the Spirit descended upon Mary in Nazareth, He came then upon one pure and innocent, one, apart from controversy, free of actual sin, presanctified, living in a holy home, hidden from the world. He came upon one already "full of grace," where there was a fit seat for His operation. But when He comes upon the Apostles, He manifests a further reach of Divine Condescension. For who are the Apostles? They are men who have known actual sin; some of them have sinned deeply. All had forsaken their LORD; one had denied Him. As we look upon them assembled in the upper chamber, we see there Peter with the traces of penitential sorrow fresh upon his cheeks; we see there Thomas, who had persevered so long in doubt; we see there Philip, so slow to realize spiritual things; we see there those who had so lately wrangled about the highest places. In Nazareth, the Spirit descended on a virgin soul, whose only life had been in communion with God. It was, then, another stage of mercy, on the part of the Comforter, to take up His abode in those who needed His transforming power; those who had lived the life of the world, and been wedded to its interests up to

the time of their call, and after that, had exhibited oftentimes weakness and vacillancy. Their sole fitness for the Divine Presence was acquired by their companionship with JESUS. He had been preparing and training them in order that they might become competent vessels for the Spirit. They, of all mankind, had been qualified for the action of the Spirit by their close observation of the Life of CHRIST. The Spirit, by acting on their memories, would reproduce and fix the impressions which had been received. It is important to observe this. They were capacitated for the Spirit's Illumination, because they had witnessed the Incarnate Life of the SON of GOD. According to S. Mark's Gospel, our LORD's intention in choosing disciples was "that they should be with Him." It stands as the first purpose which He had in view; and their history, whilst He was on earth, confirms this statement. They were to be His constant attendants, that they might become acquainted with His ways, His works, His sayings, His looks, His thoughts. They were, so to speak, to register each passing manifestation of virtue and grace, as they held fellowship with Him. Our LORD looked to this intercourse with Him, as that which should conduct them to a true conception of His Person and Work. He reproved Philip, because it had not borne this fruit. "Have I been so long time with you, and yet hast thou not known Me, Philip?" When the Apostles after the Ascension were choosing one to fill up their number as they awaited the Pentecostal Gift, they made it a necessary condition that the successor of Judas should be one "of these men which had companied with us all the time that the LORD JESUS went

¹ S. Mark iii. 14.

in and out among us, beginning from the baptism of John, unto that same day that He was taken up from us.”¹ They looked upon a complete acquaintance with the Life of CHRIST as an essential qualification. It formed the very substance upon which the Light of the Spirit was to shine. The HOLY SPIRIT, our LORD had promised, should bring all things to their remembrance whatsoever He had said unto them. They must, therefore, have heard His words. The HOLY GHOST was to testify of Him, to glorify Him. What He did, they did not realize at the time, but they had the promise that they should know it hereafter. As invisible characters are brought out to view by light or heat, and appear in clear fixed forms, so the secret impress of that marvellous Life of JESUS, which was stored up within their memories, awaited only the Divine Light and Flame to be poured upon it, in order that it might be revealed. As the SON had revealed the FATHER, so the HOLY SPIRIT would reveal the SON. He came to minister to JESUS. He cast a Divine Light about His Form. He shined in the hearts of the Apostles, giving “the light of the knowledge of God, in the Face of JESUS CHRIST.”² They became a Living Gospel. They were to perpetuate in the world the example of Him Who was no longer a visible object. Through them His Life was to be handed down to others; theirs was to be a transcript of His, through the Same Spirit Who animated Him and them.

Looking, then, at the persons to whom the Spirit came; their personal sin and weakness display His deeper Mercy, whilst their intimate experience of the Life of CHRIST had laid up in their memories a his-

¹ Acts i. 21, 22.

² 2 Cor. iv. 6.

tory upon which the Lights of Pentecost would ever shine.

2. The place where the HOLY SPIRIT came must now be spoken of. It was Jerusalem, the centre of the old Dispensation. As the birthplace of CHRIST was the subject of prophecy, so there is a prediction which bears upon the place where the New Law of the Spirit should begin. "Out of Zion shall go forth the law, and the word of the LORD from Jerusalem."¹ Accordingly, the Apostles were bidden to tarry in Jerusalem. Why was the centre of the Old Religion to be the cradle of the New? It was, because the New was the offspring of the Old. Jerusalem was the city of the HOLY GHOST. To it His operations had been tied from the time when He moved with the tent of the Patriarch, or with the encampments of Israel. The Religion of which JESUS is the Author, and which the Spirit of JESUS founded on the day of Pentecost, was no mere novelty; not a system which arose aside from, and did not fall in with, the main line of the Dispensations of God. The Religion of JESUS is the flower, of which the Jewish Church is the bud, and the Patriarchal the stem. It is a true development and outgrowth of earlier principles wrapped up in the letter of a recondite ceremonial, which now finds its meaning in the Life of JESUS and its fulfilment in the Ordinances of grace. This accounts for the posture of our LORD and His Apostles towards the Old Religion. The Author of Christianity was a Jew, born of a Jewish maid, was circumcised, fulfilled the requirements of the law, attended the feasts. The Apostles in the midst of persecution bore a respectful attitude to the religion, in which they had been brought up. They

¹ Isa. ii. 3.

even permitted Jews to practise the Levitical customs, which they never denounced, until men mistook them for vital Ordinances, and charity endangered Truth.¹ This was from no lingering affection for early associations, but from a true view of the march of Divine Dispensations. The Law was superseded by the Gospel. Theirs was no hasty burial of a parent who had waxed old, but a seemly and orderly disposal of one whose services were now over. Jerusalem having been chosen by the Spirit for the birthplace of the Catholic Church declares the Old Religion to be the womb of the New. There—in that sacred spot, which in the Divine Counsels had been selected for the City of God from the first; where the Temple was built; which had been consecrated by the sacrifices of ages; in that city which had been the heart of the Spirit's operations:—were to be the first beatings of the life of the Comforter in the Infant Church!

This unity in the Divine Dispensations prepares us to find a common likeness running throughout them, and Sacrifice, Priesthood, and Altar, which were the foundations of Mosaic worship, reappearing in the institutions of the Christian Church. The foundations being once for all laid, the type has only to yield to the Reality, the shadow to the substance. Such a link of connexion between the Levitical ordinances and the Rites of the Gospel is suggested by the place where the Spirit's Mission commenced.²

3. Now, consider, the manner of His Coming. He manifests His Presence by sensible signs. It is usual to enumerate four symbols of the HOLY GHOST; the

¹ Acts xvi. 3; Gal. v. 2.

² Some have thought the "house where they were sitting" a chamber of the Temple itself.

dove, the cloud, the wind, the fire. He descends in the form of a dove upon our LORD at His Baptism ; as a bright cloud in the Transfiguration ; as the breath in the upper chamber ; as the cloven tongue of fire at Pentecost. Each of these signs bears some correspondence with the particular effect of His invisible working. The dove implies the innocence, simplicity, and fruitfulness of the new birth, for which the element of water was sanctified by contact with JESUS CHRIST. The bright cloud on the mount of Transfiguration signified the exuberance of heavenly doctrine, which men were to receive from CHRIST, whilst He softened and attempered the rays of Divine Truth to meet the needs of human infirmity. The breath from the mouth of JESUS betokened the quickening power of Absolution ; and the tongue of fire, the mighty force and fervent eloquence with which the Apostles were endued for disseminating the Gospel. There they continued where they were gathered together, the small band of disciples, the mustard-seed which was to grow into the great tree of the Catholic Church ; there, secluded from the world and its distractions in solemn retreat, they awaited the Advent of the Comforter ; musing on the past, on their intercourse with JESUS, Whom they had heard and seen and looked upon and handled ; remembering the tone of His voice, His features, His form, perhaps tracing some resemblance, some look of His in the face of Mary who was in their midst ; and, intent on the future, with holy anxiety picturing to themselves what this Other Comforter should be ; not knowing whether He would appear in human guise, as an angel of light, or whether He would be all Divine ; wondering how He should be to them what

JESUS had been in His personal ministry, and even have a closer fellowship, and be lastingly too, with them !

They continued in supplication, listening to every sound, expecting every moment His Arrival, when suddenly the building trembled with the sound of a rushing wind, and, to their amazement, there spread out upon them and around them, a Seraphic shower,—tongues of fire like one vast halo of glory,—and the Apostles were filled with that same Spirit Which had dwelt from the days of Nazareth in the Manhood of JESUS. O dearly-bought Mystery ! All the Mysteries of our LORD led the way for this ; the Birth, Life, Death, Resurrection, Ascension, Glorification, were so many stages in procuring it. “ I am come,” saith CHRIST, “ to send Fire on the earth.” It was the purpose of His Mission. By it He would realize the travail of His Soul. The Apostles staggered by reason of the mighty power of the Spirit’s Presence. They were insufficient to bear the influences of the Divine Illapse. The Enemy of the Spirit was at hand to stir up the bystanders to charge the Apostles with sin, as he had persuaded the Pharisees to refer to Beelzebub the evidences of the Spirit’s working in CHRIST. The Apostles were so carried away with the Presence Which had taken possession of them, that they showed marks of being in some preternatural state. Mockers said, “ These men are full of new wine,”¹ whereas they were “ not drunk with wine, wherein is excess,” but were “ filled with the Spirit.”² “ True,” says S. Cyprian, “ the wine was new, even the grace of the New Testament.” It was a transforming power which the Spirit exercised within them. They went into that room earthly, they came out heavenly ; they went in natural men, they

¹ Acts ii. 13.

² Ephes. v. 18.

came out spiritual men.—How is the transition marked by the question put to our LORD at His Ascension, “Wilt Thou at this time restore the kingdom to Israel?”—They went in in darkness, they came forth enlightened; they went in fearful, they came forth courageous; they went in sober, they came out inebriated with the fire of Divine Love, which had hitherto burnt in the Sacred Heart of JESUS,—that fire now glowed on earth as well as in Heaven. The LORD had His fire in Zion, and His furnace at Jerusalem. Thus in the Personal Mission of the HOLY GHOST to the Apostles at Jerusalem on the Day of Pentecost, announced by a rushing wind, and manifested by the tongues of fire, is seen the fulfilment of the words of CHRIST “I will pray the FATHER, and He shall give you another Comforter.”

And now let us contemplate the special blessedness which arises from this Mystery. You have seen that human nature was not reft of the influences of the Spirit in the Old Testament, but that He continued to strive with man. In what then is the Gift of Pentecost in advance of those operations of the Spirit which were of old? It is the *Personal* Coming of the HOLY GHOST. Our LORD's promises all declare this. He refers to the Spirit's Presence, as on a parallel with His own public ministry: “I will pray the FATHER, and He shall give you another Comforter.” The HOLY GHOST was to descend upon the Apostles, and abide with them as a Person upon earth. It is difficult to realize this truth, for many reasons. Personal presence is expected to be outward, and to fall under the observation of the senses. Where there is neither form, nor look, nor touch; where the Being is of a different Nature, and wholly immaterial; when that Nature is

by necessity Omnipresent; our human faculties will need to be supplemented by the gift of Divine faith, before they can be alive to the supersensuous Presence. As the natural man cannot receive the things of the Spirit, so the world, as we are told, cannot receive the Spirit Himself, "because it seeth Him not, neither knoweth Him."

Perhaps it may help us to entertain a clearer view of the difference between the Spirit's operations of old and His Personal Presence now, if, by way of illustration, we point out a similar distinction between the Ordinances of the Church which confer grace, and the Sacramental Presence of our Lord in the Holy Eucharist. Of course such a comparison is only employed in a limited sense. The Sacramental channels of grace, effluences from God, communications to the soul, working particular results for which they were instituted, fall far short of the Mystery of the Altar, in that the Blessed Sacrament is a conveyance not only of grace, but of the Author of grace. In a similar manner, viewed from this aspect alone, the operations of the Spirit of old were emanations from Him, projections from above; but the Pentecostal Gift is the Gift of Himself, to be a continuous and eternal centre of Life and Light, dwelling within the Church, with an all-creating and energising Presence. In either case there is a Personal Presence, which is an object of faith and not of sense. But we need not confine our illustrations to the Divine Mysteries, for in our own being we can find the same hiddenness of life. Our associations, friendships, natural ties, are between unseen presences. The terms of those relationships are beyond the ken of man. The personal spirit is localised by the flesh, and asserts itself

through the medium of sense, which is not only a channel of communication, but in this life a wall of separation. The intercourse is after all but a distant communing of one unseen soul with the other. "Now we see through a glass darkly, then face to face; now we know in part, but then shall we know even as we are known." How many have felt how incapable the tongue is, even when it is striving, to unveil the inner soul. Each spirit of man is, in truth, an object of faith to his fellow-man; and each glimpse of the spirit in voice, or look, or action, must be received on faith that it is a true expression and not a hiding or subterfuge of secret thought, feeling, or desire. If then the created spirit be thus beyond the reach of the senses, for "what man knoweth the things of a man, save the spirit of man which is in him?" how much more should the Eternal Spirit's Presence be an object of pure faith? You may not gaze upon Him as on the Face of JESUS in Nazareth, Galilee, or Jerusalem, yet He dwells among us by a more intimate Presence in the Church, manifesting Himself through her members. He dwells among us and within us, as a real Person, and not an effluence or Divine communication; knowing, loving, aiding us, and co-operating with JESUS in our salvation: not an outward Companion for three years, as in the Public Ministry of CHRIST, but an inward and abiding Presence.

O Blessed Comforter, give us more power to realize Thy Presence. Console us in all our doubts and perplexities, in all our trials and temptations, in all our sorrows in this vale of tears. Impart contrition to the hardened, that the flint stone may become a springing well. Uphold the desponding, that they be not swallowed up with overmuch sorrow; and lead us forth

into the land of righteousness. Thy office is not at an end, when the wilderness has been traversed, and the swelling of Jordan is past. Thou hast no successor! "He shall abide with you for ever." Ah! when earth has passed away, and the day of probation is ended, He will still abide in the fulness of His Presence; infusing joys, ever new, and ever increasing. The Redeemed shall no longer drink of "the waters of comfort;" but of Thy pleasures, as out of the River. There will be in the depth of the Godhead a Person, unseen still by the natural senses, but revealed in the Light of Glory; that Blessed Spirit, Who dwelt in Mary and formed the Sacred Manhood of JESUS; Who descended on the Apostles on the Feast of Pentecost; Who sanctifies the Elect; Who fills the Saints with rapture, and thrills the Angels with joyous adoration! There—in Co-equal Majesty with the FATHER and the SON, will be the Loving Paraclete! May He ever guide us here with His counsel, and after that receive us with glory! Amen.

LECTURE IV.

THE PRESENCE OF THE HOLY GHOST IN THE CHURCH.

1 CORINTHIANS III. 16.

“KNOW YE NOT THAT YE ARE THE TEMPLE OF GOD, AND THAT THE SPIRIT OF GOD DWELLETH IN YOU?”

THE Personal Arrival of God the HOLY GHOST on the Day of Pentecost, occupied our thoughts in the last lecture. We considered some of the distant intimations by type and prophecy of His future Presence and Work. We spoke of our LORD's Work upon earth, His Work of reconciliation in dying for the sins of the world; His Work in Heaven of Intercession at the FATHER's right hand, as the immediate preparation for the Coming of the HOLY GHOST. Secondly, the circumstances of His Coming, the persons in whom He first dwelt, the place where His Temporal Mission commenced, and the signs which accompanied it, were made subjects of reflection. It was seen that the Day of Pentecost witnessed a further reach of Divine Mercy in one respect, even beyond that which had been displayed in Nazareth,—in the personal unfitness of the recipients of the Divine Presence, whilst on the other

hand, the Apostles had a sacred deposit, which qualified them for the action of the Spirit. Their memories were stored with impressions of the Life of CHRIST, which the Spirit would reveal and show unto them. The Holy City being the point of commencement of the Christian Church, as well as the centre of the Mosaic Religion, intimated the organic connexion between the Dispensations of God. The Church being not a foreign importation, but the native production and development of an earlier system, common lines of Truth, and modes of expressing it, will pervade both. Finally, we contemplated the symbols whereby the Spirit's Mission was made known, and aimed at describing the especial blessedness of a Personal Presence over and above an efflux of grace. It is our intention, now, to dwell upon that Creation of the HOLY GHOST, the visible organism of His Personal Presence,—the Church. “Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?”

It will assist us towards forming a true view of the Church, if we compare again the Mystery of Pentecost with that wrought in Nazareth. There are many points of resemblance between them. There is in each the Coming of a Divine Person. In Nazareth, Mary, in a hidden life, is prepared by Heaven for the Marvel that was to be wrought in her. In Jerusalem, Apostles, with prayer and supplication, in secret withdrawal from the world, await the promised Comforter. In Nazareth, the Eternal Word descends from the Bosom of the FATHER, to take into Personal Union with Himself our nature. In Jerusalem, the Third Person descends to dwell in our nature, and to sanctify it. Thus, a Saint, comparing the two mysteries, says, “It

behoved the HOLY GHOST to come among us in a bodily manner, as the SON had conversed with us in a body."¹ In both Mysteries there is an union, though not of the same order; in both, the same Love is the moving Cause; in both, the fellowship with created life is so close, that Divine actions are imputed to man, and human properties ascribed to God; in both, Heaven vouchsafes a Divine Person, and earth contributes a vessel for His Presence; in the one case, Mary; in the other, the Apostles. By this comparison we have no desire to obscure the singular glory of Mary, as though the Apostles could lay claim to any equality with her of whose very flesh CHRIST was "made," but only to gain an exalted standpoint, from which to regard that kingdom which dates its origin from the day of Pentecost.

It will be impossible to treat exhaustively, or even to give a complete outline of so vast a subject within the compass of this lecture; our observations, therefore, shall be confined to these leading features of the kingdom of the Spirit,—its unity, its growth, and the sources of its ascendancy.

1. The operations of Divine Persons in created things, it has been already observed, are a reflection of their property and position in the Divine Life.² The HOLY GHOST, being the Bond of Union in the Godhead, becomes the Source of Unity in the Church. He unites the members one to another, and to their exalted Head. When He descended, He knit together at once, those disciples who received Him, into one organization. Before they were only separate individuals, having received Sacramental character and gifts, but having no intercommunion of life one with another. The possession

¹ S. Gregory Nazianzen.

² Hooker, E. P., Bk. i., ch. ii. 2.

of a common office, and mutual intercourse, outwardly linked them together, but as yet they were not members one of another. They were held together by their Master's command, "tarry ye in Jerusalem;" as foundation stones, prepared, but not yet cemented together; or rather, as the dry bones in the valley of Vision, brought into juxtaposition, "bone to his bone," but motionless, and awaiting the Breath from on high. Unity flows from the Presence of the Spirit. Ye are, says S. Paul, "One body and one Spirit." As in man the secret soul and personality is the centre of his being, and holds together the different portions of the body by the life which circulates through them, so in the Church, the Holy Spirit is as the Soul of the Mystical Body, and flows through the assemblage of beings which compose it.

There is no tie of outward relationship which is sufficient to express this inward unity of the members of the Church, their entire Oneness of Life. When our LORD was offering up His great prayer of Intercession to the FATHER, before His Passion, and was looking out through the light of omniscience over the future career of His Church, and saw the multitudes which should be gathered into the Fold, and the evils of division, He prayed that they all might be one;—and what was the comparison He employed? He resorted to no earthly union for an image of that oneness, but made His own Oneness with the FATHER the pattern of it,—“that they all may be one; as Thou, FATHER, art in Me, and I in Thee, that they also may be one in Us.”² They were to be one, then, through the Spirit; they were to possess a common life. For this reason, there is no complete similitude of this oneness on

¹ Eph. iv. 4.

² S. John xvii. 21.

earth. Natural ties of family, race, or nation, fall short of it in two respects. Relationship springs only from some *past* transmission of life. Its closeness is regulated by nearness to some common spring of life. Brother and sister, for instance, are connected through the past link of a common origin, by having been begotten of the same parents. The tie is formed through a *past* communication of life. Each is separated from other. All souls are distinct and stand alone. Relationship lays a foundation of love, which springs from the consciousness of past union, and is nurtured by the feeling of kindred being, and by memories of fond intercourse. It may beget sameness of form, character, habit, interest, yet still as to the life itself, each stands alone. But in the Communion of the Church, the members are one, not only by an union of interests, love, or parentage, but by the *present* partaking of the Same Life, the currents of which are, so to speak, passing and repassing through the innermost sphere of their being and knitting all together in the one Mystic Body. Each preserves his own distinct personality, whilst, in the Communion of Saints, he also possesses a Life in common with all the rest. Thus, Baptism differs from birth, in that birth sets us as separate creatures on the platform of human life, whilst Baptism not only bestows spiritual life, but makes us, as it were, parts of an Individual. When our LORD talked with the woman of Samaria, He spake of a gift which He had in store, "If thou knewest the gift of God, and Who it is that saith to thee, Give Me to drink, thou wouldest have asked of Him, and He would have given thee *living* water."¹ Living water is that which is not cut off from its

¹ S. John iv. 10.

spring, but flows continuously from it. It is the type of the unceasing flow of the Spirit into all souls within the Church, for "by one Spirit we are all baptized into one body," and are "all made to drink into One Spirit."¹

Again, no earthly unions can adequately represent this oneness, because the natural life has in it an element of death. The life which holds soul and body together needs only the passage of time for their severance to take place, and at their severance, there is the possibility of an everlasting separation of the closest human ties. Corruption is in the life. It is a mortal life. But in the Communion of Saints,—the kingdom of the Spirit,—the Life is immortal, for it is the Presence of Him Who alone hath immortality. Between the Church and the Spirit there can be no dissolution. As a body, whatever may be the shifting of its members, the promise has gone forth, "the gates of hell shall not prevail against it." The Presence of the Spirit is not affected by death. He is not disjoined from the soul. Grace and glory are only progressive steps of the same life. There is no shock of death between them, save to the lower nature. The stream of life, which is already possessed, flows smoothly on. "God *hath* given to us Eternal Life." The Divine Life of Jesus was unaffected by His passage through the grave and gate of death, except that it manifested itself more fully; so those who are made partakers of the Divine Nature have a supernatural life, which, though it may be forfeited by sin and withdrawn, has in itself no cause of decay or separation. The soul that passes into the Church Invisible has not less of life, or of communion of life with others, but more, if, according to S. Paul, to die be

¹ 1 Cor. xii. 13.

gain. The Church, as a Body, cannot perish, or be severed from the Spirit, Who has once taken up His dwelling-place in her. Therefore, to represent the union of souls together through the Spirit by a present indwelling, and the abiding and possibly uninterrupted character of that fellowship in the Church, our LORD borrowed no earthly similitude, but compared it to the Eternal Oneness and Fellowship of the Divine Persons.

In the text, S. Paul calls the Church the Temple of GOD, to impress the Corinthians with the sacredness of Christian life. S. Peter uses the same metaphor; "Ye also, as lively stones, are built up a spiritual house."¹ The material building presents an external view of the Church;—souls being drawn together one after another from the quarry of human life, and brought into their position and connexion in the Communion of Saints, and forming the walls of a "spiritual house," which is the abode of a Divine Presence: the human body sets forth the organic unity of the Church from within, and not its collective unity by the aggregation of separate persons. The same figures, a building and a body, represent both the unions which the Spirit effects, that among the members themselves and their union with CHRIST. As the corner-stone is that which unites the walls of the building, or, as the head is chief amongst the members, so is union with CHRIST essential to the existence of the Church. Thus, S. Paul describes the Church as "built upon the foundation of the Apostles and Prophets, JESUS CHRIST Himself being the chief Corner-stone, in Whom all the building fitly framed together, groweth unto an holy temple in the LORD,

¹ 1 S. Pet. ii. 5.

in Whom ye also are builded together for an habitation of God through the Spirit.”¹ And, again, CHRIST is “the Head over all things to the Church, which is His Body;”² “we are members of His Body, of His Flesh, and of His Bones.”³ The Church then is filled with the Life of CHRIST. Like Eve of old it is a “true native extract” out of His own Body. As all men share the blood of Adam, so all the members of the Church are partakers of the Manhood of CHRIST. The Church is not the Realm of the Spirit by a direct and independent indwelling, but by a communication through the Life of CHRIST. The Spirit is the Spirit of CHRIST, descends from Him, co-operates with Him, and unites the mystic body to Him. The Church is the kingdom of the Incarnation as well as the kingdom of the Spirit. As in the Manhood of CHRIST there were two mysteries; the unmeasured communication of the Spirit, and union with the Godhead, so there are corresponding Sources of Life in the Church. There is the indwelling of the Blessed Comforter, and union with the exalted Head, through Whose Manhood the Divine Nature is imparted. CHRIST is called the Head to proclaim the excellency of that union which subsists between Him and the Body. The Head is the seat of action, of intellect, of the senses, the member above all others honoured, where the face unveils the living soul. The head stands for the person, represents the whole man in the picture or bust. The Church is not complete through a Presence of Pure Godhead, but by the diffusion of a New Nature, kindred with that of its members. We “are complete in Him,”⁴ in Whom the Same Spirit dwells as in the body.

¹ Eph. ii. 20—22. ² Eph. i. 22. ³ Eph. v. 30. ⁴ Col. ii. 10.

The HOLY SPIRIT compares the Oneness between CHRIST and the Church to the marriage tie, because of its closeness of union, its indissoluble character, and the complete interchange of goods which accompanies it. A new spring of pure Human Life, untainted by the Fall, as well as a Divine Presence, is extended from the natural Body of JESUS to the mystic Body by the agency of the Spirit. It is very necessary to bear this in mind, because language is often used, which implies that the Spirit has taken up the work of man's Restoration, after the SON of God has completed His share in it. The Spirit is represented as giving us proper feelings towards our Redeemer, and assisting us in leading lives consistent with the sentiment of gratitude which His Sufferings call forth, but there is no mention of the Spirit's imparting a new nature. Redemption and Sanctification, it is said, are successive stages of the Divine operations. If by this, it were only meant that the SON of GOD had "finished" His meritorious work, and by the "one oblation of Himself, once offered," had made "a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world," it would be true; but the language goes beyond this, and conveys the idea that the agency of the SON has been superseded by a separate and distinct agency of the HOLY SPIRIT. On the contrary, the Blessed Spirit carries on the work of JESUS and co-operates with Him. From whom did the Spirit descend, when He vouchsafed His Presence to the disciples? He descended from JESUS. S. Peter avows this on the Day of Pentecost, "He hath shed forth this which ye now see and hear."¹ The Apostles saw by faith that the Great

¹ Acts ii. 33.

High Priest was interceding within the veil, and that the Spirit was present by no direct communication, but through the Mediator between God and man. This was not like the Presence upon Mary, the wondrous Overshadowing of a Divine Person, without aught of created life between her and God; but the Spirit was extended to the Apostles from the Manhood of CHRIST; "of His fulness have all we received, and grace for grace." The Holy Humanity of the Redeemer was as a step in the Spirit's descent. He comes as the Spirit of CHRIST communicating His Nature. His illuminations, His inspirations, flow through the Mind and Heart of JESUS, and by Sacraments He extends and perpetuates the pure energies of the Sacred Manhood in the kingdom of grace. Thus, the HOLY SPIRIT is the Source of Unity linking the members together by His Indwelling Presence, and uniting the body to CHRIST, the Head.

This consideration supplies many practical thoughts. The remembrance that all are members of one redeemed Body is the new ground of mutual love, sympathy, and forbearance, which the Gospel provides. As the members of the body defend, sustain, and cherish each other, so should it be in the Church of CHRIST. We must be mindful, that we are not only single souls moving on to their eternal destiny, but moving on also as parts of One Individual;—"till we all come in the unity of the faith, and of the knowledge of the SON of GOD, unto a perfect man, unto the measure of the stature of the fulness of CHRIST."¹ The soul is not to be spiritually isolated, but is intended to act upon other souls. The influences for good which may emanate from one person are likened to rivers of living

¹ Eph. iv. 13.

water by our LORD,—“He that believeth on Me, . . . out of his belly shall flow rivers of living water.” The soul is not only filled by the Spirit, but filled to overflowing, and an effusion of grace passes from it to those around. This was originally fulfilled on the Day of Pentecost, and in the great Saints of God, who were raised up to be the lights of different centuries, who were as centres of life under the great Centre of Life, JESUS CHRIST, and sent out their light to those around them. It is not only, however, the great Saints, who fulfil the promise of our LORD, but every member in his degree is invested with a particular measure of grace for the benefit of others. “The manifestation of the Spirit is given to every man to profit withal.” It is not to be selfishly employed. As it is a law of religion that a portion of our temporal gifts, if we would retain them without sin or hindrance, or perhaps retain them at all, must be bestowed upon others, so with our spiritual endowments, powers of prayer, influence, gifts, graces; they are talents which must be accounted for in the day of reckoning as to their bearing upon others, as well as with reference to our own sanctification. Thus, the strong-holds of self-love are broken down, and that, which philosophy has regarded as one of the main objects of religion, but found itself powerless to effect, is realized by the Presence of that Spirit of Love, Which can knit together a multitude of persons, and make them “of one heart and of one soul.”

2. Another feature of the Kingdom of the Spirit for our consideration was its growth. Life attests its presence by action and powers of increase. In this respect the Church of CHRIST differs from the Mosaic Dispensation, and stands in contrast with it. Two

¹ S. John vii. 38.

² 1 Cor. xii. 7.

ideas are prominent in inspired descriptions of the Church's progress ; the smallness of the beginning, the majesty of the result. In the Levitical Dispensation neither of these marks exists. Remember how long was the preparation for the giving of the law, the four hundred years which elapsed after the covenant of circumcision was made with Abraham. Why was this delay ? It was requisite, in order that the chosen family might expand into a nation, and a vast body of persons be collected together for the reception of the law. Around the Peak of Sinai there were six hundred thousand men assembled who drew near to, and fell back from, the gaze of an unreconciled God ! But in the upper room at Jerusalem, only the Apostles and a few of the immediate followers of CHRIST awaited the giving of the New Law. Hence the Church is likened to the grain of mustard-seed, which, small in itself, nevertheless, when it is grown, produces "the greatest among herbs, and becometh a tree;" and to leaven, hidden in three measures of meal, until the whole is leavened. Prophetic writers take the same view of the Church. Isaiah says, "a little one shall become a thousand;" and Daniel saw in a dream the Church under the figure of a stone, which should become a great mountain, and fill the whole earth.³ S. John heard from heaven an announcement to the same effect, concerning the extending and absorbing nature of the Kingdom of God ; "the kingdoms of this world are become the kingdoms of our LORD, and of His CHRIST ; and He shall reign for ever and ever."⁴

The Jewish Church lacked this power of expan-

¹ S. Matth.-xiii. 32, 33.

³ Dan. ii.

² Isa. lx. 22.

⁴ Rev. xi. 15.

sion, for she possessed not the Personal Presence of the "LORD and Giver of life." The religion of Israel was an hereditary religion, conterminous with the life of the nation, and seldom overstepping its limits. There is no reason to believe that proselytes were made in any numbers. Many of those of the gate, it is thought, never received circumcision. Pharisaic proselytizing was only for party purposes. Those who embraced the Jews' religion received it from the force of circumstances, or from motives of their own, rather than from any advances on the part of the lineal Israelite. The religion moved on in a stately march through successive generations without any material accession to its ranks. Though divine, it did not reach to the deepest needs of those who inherited it; but, by calling attention to them, cast the gaze of the Hebrew onward into the future. "The law made nothing perfect, but the bringing in of a better hope did."¹ The law could not make "him that did the service perfect, as pertaining to the conscience."² True, the higher spirits of the old covenant rose above their age, and caught by anticipation the light of the Incarnation before the Sun of Righteousness was risen upon the earth; like mountain peaks, touched with the first fires of dawn, give notice of its distant approach; but the mass of the Jewish people degenerated under their own religion, and thus revealed that it wanted the vital power necessary for turning the stream of a corrupt nature. The Spirit alone could give life. It was beyond the power of the law, not from its fault, for "if there had been a law which could have given life, verily righteousness would have been by the law,"³ but because of the weakness of

¹ Heb. vii. 19.² Heb. ix. 9.³ Gal. iii. 21.

human nature ; “ the law was weak through the flesh.” It had not the Personal Presence of the Spirit, through Whose Indwelling, the Church can mock the passage of time and defy decay. The Jews’ religion, when CHRIST came, was in its decrepitude, was “ old,” S. Paul says, and “ ready to vanish away.” The eyes of Eli began to wax dim, and the lamp of God was going out in the temple of the LORD. It lacked the vigour necessary for growth and expansion without exhaustion ; but with the Catholic Church, growth was a very law of her being. The Apostles were bidden to tarry in Jerusalem until they were endued with power from on high. They were soldiers waiting for their armour : it was only “ until” the armour came they were to tarry. From the Day of Pentecost to the Day of Judgment the Church was to bear an aggressive attitude ; “ Go ye, therefore, and disciple all nations.” The Church of CHRIST was to go forth in the strength of the HOLY GHOST, and “ break in pieces and consume” the kingdoms of the world. The Spirit came as a Spirit of Fire to consume the evil that was in the world. The Apostles were to attack the fortresses of evil, with the conscious strength of the Spirit, not trusting to numbers, learning, or rank ; “ not by might nor by power, but by My Spirit, saith the LORD.” Growth is the result of unity of life. “ Behold how good and joyful a thing it is : brethren, to dwell together in unity. It is like the precious ointment upon the head, that ran down unto the beard : even unto Aaron’s beard, and went down to the skirts of his clothing.” The psalmist represents the silent and unceasing growth of the spiritual kingdom, by the ointment upon the head—the HOLY

¹ Heb. viii. 13. ² S. Matth. xxviii. 19. ³ Ps. cxxxiii. 1, 2.

GHOST dwelling in CHRIST, descending from Him to the Apostles, to the hundred and twenty at Jerusalem, thence to the three thousand, thence to the five thousand, and passing on and on through succeeding circles of life, until it reaches the hem of human nature, "the skirts of His clothing," and the last child has received the "unction of the Holy One." Here, then, in the power to push further and further her frontier into the territory of the world without weakening her inner force, the Church attests by her history, the fact that she possesses a Divine Presence, that she is instinct with the Life of God Himself. It remains for us to consider how this extension was effected.

3. Twelve men, by birth and education, poor and illiterate, were able to start a religion, that had strength enough to overthrow an established Paganism which had royalty, antiquity, and sensuality on its side. What were the sources of their ascendancy? What means did the Apostles possess for confronting the Kingdom of Evil and shattering it? They had two great treasures which they could bestow; such treasures were nowhere else to be found on earth,—Grace and Truth. "The law was given by Moses, but grace and truth came by JESUS CHRIST." By these the Spiritual Kingdom commenced and perpetuates its conquests.

The Apostles received from the HOLY GHOST a Divine Revelation. Moses brought down from the Mount the tables of the law: the Apostles had the law written on their hearts, through which they could instruct others in the Mysteries of the Kingdom. They could present the world with Truth, which is the beatitude of the understanding, and for which, even in its dark-

¹ S. John i. 17.

ness, it still craves. The Apostles established on earth the reign of Truth. First, Truth was to be imparted by word of mouth ; hence the gift of tongues. "Their sound is gone out into all lands, and their words into the ends of the world."¹ They were the living Testament. The first spread of Evangelical Truth was due to living teachers, and not to written records. Kingdoms must be in existence before they have records. The promise was fulfilled to the Apostles, "when the Spirit is come He will lead you into all truth." They possessed an entire revelation, the faith "once delivered unto the Saints,"² to which nothing could be added, and from which nothing could be withdrawn. They were able to confront the blinding errors of the world, the pride, avarice, and lust, of a corrupt nature ; for "by manifestation of the truth," they commended themselves "to every man's conscience in the sight of God."³ The Mystery of God and of CHRIST, their illuminated remembrance of the Incarnate Life, the doctrine of the Cross, the power of the Resurrection, the nature of sin, the immortality of the soul, were as so many rays of light shining out from them upon the world. Thus the Church continued for a century to extend her operations ; and generations received the Truth, only from an oral source, and a simple baptismal creed embodying some fundamental doctrines.

After the Facts of Christianity had been received ; and the Mysteries of the Faith propounded ; and Sacramental grace dispensed ; and the Church as a real spiritual kingdom had been set up in the world ; the gift of Inspiration was from time to time imparted within the mystic body. The Revelation of Pentecost

¹ Ps. xix. 4.

² S. Jude 3.

³ 2 Cor. iv. 2.

had its full powers while the first subjects of it were still living ; the writings of the Evangelists and Apostles, left in the custody of the Church, would supply to their successors the grounds of their Faith. A knowledge of the Life of CHRIST, the Descent of the Spirit, the origin and first history of the Church, the earliest manifestations and experiences of grace, these would be ever supplied by the New Testament to those who had not the privilege of being "from the beginning eyewitnesses and ministers of the word." The Church, through this process, as the Kingdom of Truth, had passed into a second stage. Truth was fixed by a new measure, the written Word. First, the Church as the Instrument and Organ of the Spirit, revealed to man the New Law, and then through the gift of Inspiration became the Guardian and Exponent of that which had been "once delivered." The New Testament, being of later production, assumes the original Pentecostal Revelation ; as the writings of the Prophets, the Mosaic institution. Thus, the Church succeeded in its great enterprize in the world, because it possessed, first by Revelation, and then by Inspiration, the treasure of Divine Truth.

But Truth alone could not save. Truth may increase the responsibilities of those who receive it, may delight the understanding, may convince us of sin, and of our feebleness to rise out of it : something more is required for the regeneration of a race, and the Church had this also at her disposal. The power of communicating Divine Grace, as well as of proclaiming Divine Truth, belonged to her. The HOLY GHOST, now present in the world through the Apostles, carried on those operations, which were His of old. He convinced the world of sin, of righteousness, and of judg-

ment;¹ not in the abstract, but as they relate to the accomplished Mystery of the Incarnation; not by outward or transient visitation, but through that Body which He permanently indwells.

The Apostles, as they went forth, raised up before the eyes of the world three visions of JESUS CHRIST. The sight of JESUS Crucified, was to convince men of sin. The penalties of sin are no longer confined to the injury it has wrought on the creature, at last it finds its true measure in the Cross of Calvary, in Him Whom the Jews through unbelief had crucified. He shall convince the world "of sin, because they believe not on Me."

The Apostles convinced the world of righteousness, but not of an abstract perfection. They pointed to the Person of our Ascended and Glorified LORD, clothed in Majesty at the FATHER'S Right Hand, "The LORD our Righteousness,"² "JESUS CHRIST the Righteous;"³ to His perfect Holiness, the truth of His Example and Teaching, vindicated by His entering into glory; "of righteousness, because I go to My FATHER, and ye see Me no more."

The Apostles convinced the world "of judgment, because the prince of this world is judged," by pointing to the vision of JESUS on the Throne of Judgment dividing the race, as the angels had been divided, by a final and irrevocable sentence. It is no longer only to the temporal penalties on the creature, to the tables of the Mount, and to the Promised Seed, that the Spirit directs the attention of mankind, in order to convince them of sin, of righteousness, and of judgment; but to JESUS Himself, Crucified, Glorified, Judging. What was the result?

¹ S. John xvi. 8—11.

² Jer. xxxiii. 16.

³ 1 S. John ii. 1.

“When they heard this, they were pricked in their heart.”¹

The Apostles would still have failed, although they cast such a flood of light around them upon that eager crowd whose hearts were touched with compunction, had they no power of relieving their burdened consciences. When advice was sought, “What shall we do?”² “Is there not pardon for past sin?—is there no new power whereby we may resist it for the future?—is there no law of life which may fit us for the Day of Account?”—“The Visions of the Cross, of the Throne, of the Judgment-seat, disclose the heinousness of sin, the beauty of holiness, the final severance of the two, but how are we to be changed?”—the answer was forthcoming. There was another treasure in store: “Repent and be baptized, every one of you, in the Name of JESUS CHRIST, for the remission of sins, and ye shall receive the gift of the HOLY GHOST.”³ The Church, as the Home of the Spirit, had at her disposal Divine Grace, which the Jewish Dispensation had not, whereby mankind should partake of the Divine Nature. The law failed in that it was weak through the flesh: it afforded not to corrupt nature, inner cleansing, new life-power, forces whereby the encroachments and return of evil might be triumphantly resisted; but Divine Grace touched the core of the evil in the race, and wrought its manifold effects, healing, restoring, strengthening, fortifying, glorifying the renewed creature. The HOLY GHOST, the Comforter, applies through the Apostolic Ministry the virtues of the Passion. Healing streams of grace well forth on the dry and barren nature. Men could draw water out of the wells of salvation. There was a

¹ Acts ii. 37.

² Ibid.

³ Verse 38.

"Fountain opened" for sin and uncleanness.¹ Wave after wave of new life and grace flowed forth to meet the wants of souls. Sin of the life, sin of the birth, dissolved before the mighty power of Divine Grace; and purity, joy, and peace were shed around the path of the Apostles. The Sacraments were real ministrations of the Spirit, enlarging His Home in the race. Hence, the Church maintains her place in the world, though other kingdoms rise and fall. Hence, the Apostles, with the Sacraments in their hands, and Truth upon their lips, could fulfil their great mission: they could dispel the darkness with the light of Divine Truth, and cleanse and sanctify the sin-stained, through the Blood of Jesus ministered by the HOLY GHOST.

Let us strive to realize more and more that wondrous and majestic Presence, which now fills the Church of God, as of old He filled the house where the Apostles were sitting. The extension of the kingdom of grace from that centre and birthplace of the Church, Jerusalem, has not weakened the power of the Spirit's Presence. He can dwell with the same might in the whole Church, as in the hundred and twenty whom He first knit together. His illuminating Light is not dimmed, His Fires of Love are not chilled. His ordinary gifts are always the same. Sacraments are as valid and powerful as when ministered by the hands of Apostles, and, (except the extraordinary manifestations of grace,) would produce the same results as in the first Christians, if our hearts were as faithful and loving as theirs, when they approached them. Let us be more thankful for having been brought into the bosom of the Church of

¹ Zech. xiii. 1.

CHRIST, for having been made lively stones of the spiritual building. Let us remember the true grounds of inner unity, which make the Church One through every age ; (1) the unity of the Spirit which extends to all Christians of every age and place ; which admits of no succession, and is never suspended ; which is not confined to that fraction of the Body, which is visible, but includes the mighty multitude within the Vail : and, (2) the union with CHRIST, the Head of the Church, to Whom every member of the redeemed Body is joined ; through Whose Intercession the redeemed world is sustained ; for could that Intercession cease,—the springs of light and grace would cease to descend ; —could He cease to plead, the Personal Presence of the Spirit would be withdrawn from the earth. The Revelation of Pentecost has come to us. An Apostolic Ministry assures us of Sacramental Life. Truth and grace by an unbroken radiation reach us from Jerusalem. The prophecy is fulfilled, “Their sound is gone out into all lands, and their words unto the ends of the world.” The energies which are stirring within, and the powers of extension without, attest the presence amongst us of grace and truth. Let us seek by our lives to manifest, that here we have no abiding city, that we are already members of a kingdom which is not of this world. Let our lives bear witness to the fact that God is in us of a truth, that he that is of the contrary part, having no evil thing to say of us, may be ashamed.¹

¹ Tit. ii. 8.

LECTURE V.

THE PRESENCE OF THE HOLY GHOST IN THE SOUL.

EPH. I. 17, 18.

“THAT THE GOD OF OUR LORD JESUS CHRIST, THE FATHER OF GLORY, MAY GIVE UNTO YOU THE SPIRIT OF WISDOM AND REVELATION IN THE KNOWLEDGE OF HIM: THE EYES OF YOUR UNDERSTANDING BEING ENLIGHTENED; THAT YE MAY KNOW WHAT IS THE HOPE OF HIS CALLING, AND WHAT THE RICHES OF THE GLORY OF HIS INHERITANCE IN THE SAINTS.”

THE Presence of the HOLY SPIRIT in the Church, occupied our thoughts in the preceding Lecture. We considered how He confers on the whole body of the Faithful an inner principle of union, both between the members themselves, and with their exalted Head; a power of growth and perpetual increase, which characterized the kingdom of the Incarnation; and the means of this extension through those treasures of grace and truth, with which the Church was endowed. We saw the Apostles and their successors, as they went forth into the world, preaching Jesus Crucified, Glorified, coming to Judgment; arousing men's consciences, and then meeting their needs by Sacramental channels of cleansing and strength. To-day we begin to treat of the Work of the HOLY

SPIRIT in the soul, which supplies a miniature of His operations in the Church. The same division will hold good in both cases. The mystery of His Presence, the power of growth, the unfolding of the treasures of grace and truth in the understanding and will, are the leading subjects for our contemplation.

All that has preceded has been the preparation for this work. The Creation, the Incarnation, the Passion, the Ascension, the Creation of the Church, the institution of the mysteries of Sacramental grace, had in view the formation of the spiritual life ;—"all things are for your sakes."¹ The work of CHRIST, and of the Spirit of CHRIST, must reach to our own souls, else the purpose of God has failed, as far as we are concerned. The Passion, and the Intercession, affect us only when the Spirit enters and dwells in the fountain of our individual life. A momentous interest, then, belongs to our concluding consideration.

I. The two Mysteries, which exist in the Manhood of CHRIST, and in His Mystic Body, exist also in the ransomed soul ; the Presence of the Spirit, and union with the SON of GOD. Who would dare to affirm, that there was a Personal Presence of the Spirit in a soul which had been the seat of sin, and which still was capable of sinful cravings, had not the Spirit Himself revealed it ! You may conceive of the Indwelling of the Spirit in CHRIST'S Human Nature. It was spotless : original sin found no place there. In the foundations of CHRIST'S created nature, there was no intermingling of the taint of the Fall. In His Birth no sin, in His Temptations no inward response. His Soul was the mirror of unsullied holiness, and therefore a fit dwelling-place for the HOLY SPIRIT. But we

¹ 2 Cor. iv. 15.

are conceived in sin, born in sin, may have lived in sin, bear still the remains of a corrupt nature, "the flesh lusteth against the Spirit,"¹ who would dare then to speak of the Indwelling of Almighty God, the Comforter, in our souls, had He not unmistakeably affirmed it? The New Testament points to it as the characteristic glory of Christian life. It was foretold by the prophets of old, as a dignity belonging to an advanced Dispensation: "I will dwell in them, and walk in them."² The Incarnation commenced this mystery. A created nature personally united to God became the Temple of the Spirit. Of no being in the Old Covenant could it be declared that he possessed a Substantial Presence of the Indwelling Spirit. The Incarnation inaugurated this new mode of Presence, and became the channel of this Presence to others. There was a type of this future mystery in the Jewish Temple, a prefiguring of that which now is realized. Draw near to that Temple, the joy of the whole earth; enter its gates; pass through its various courts; approach the sacred place; penetrate even to the Vail; and look beyond into the innermost shrine, the Holy of Holies, and there—you will see, shining from above the Mercy-Seat between the Cherubim, an unearthly light, a light which filled the Israelitish worshippers with awe and self-abasement, as it scattered its distant rays out upon the Holy Place. Age after age, as the priests fulfilled their functions, they mused in wonder on that token of Deity; yet it was but the figure of that Presence, which makes every Christian in the depth of his being to be a temple of God. It is a representation of that truth, which our SAVIOUR announced, when He said of the Spirit, "He dwelleth with you,

¹ Gal. v. 17.

² 2 Cor. vi. 16.

and shall be *in* you,"¹ which came to pass, when on the Day of Pentecost the Apostles were filled with the HOLY GHOST. It was on this truth that S. Paul based his argument against impurity: "Know ye not that your body is the temple of the HOLY GHOST, which is in you?"² Such a Presence is, I repeat, the distinguishing dignity of Christian life. Our natural weakness can be no longer an excuse for sin, because there is a "power that worketh in us."³ The possibility of such a penetration of our being is another evidence of the Godhead of the HOLY GHOST. God alone is capable of entering into, and taking possession of, the soul. There is no created form of life, however high and exalted, which, remaining unexhausted, is able to infuse itself into other lives. No being can enter into the centre of another life and animate it. It may seem that evil spirits are an exception to this rule, because they are said to possess men. It is written of Satan, that he entered into Judas.⁴ Such language, however, only implies in the latter instance, that there was a matured conformity of the mind and will of the traitor Apostle with the traitor Angel; and in the others, that the body was the subject of this possession, and the seat of the disorder. When, by the utter depravity of will and inveterate error of the understanding, the higher powers of the soul give themselves up to be led by the Evil One, then Satan is said to enter, then we "give place to the Devil;" but it is of God alone it can be asserted, that He enters into the inmost self, and makes each one to be His temple. He can dwell, too, not only in one soul, but in the multitude of souls, which form the whole kingdom of the Redeemed. He, at the same moment, Himself remaining in all His

¹ S. John xiv. 17.² 1 Cor. vi. 19.³ Eph. iii. 20.⁴ S. Luke xxii. 3.

Fulness Unspent, can fill with His Presence the Communion of Saints.

The vastness of this outpouring of Divine Life into created life was foretold, "I will *pour out*," saith God, "My Spirit upon all flesh." The Spirit, Who first dwelt in Jesus in His Fulness, extends His Presence to all in union with that Manhood. As the little cloud about the size of a man's hand, when it rose up into the heavens, spread itself out over the whole sky, and there was an abundance of rain, so the Ascended Lord gathers His Saints around Him, and pours down upon the parched earth streams of Divine Life. Each soul in grace is a partaker of the Divine Nature. God underlies the springs of created life, and renews them by His Presence. This union with CHRIST is, as in the Church, an additional mystery in the spiritual life. S. Paul reminds the Corinthians of both: "Know ye not that your body is the temple of the HOLY GHOST?"—one mystery: "Know ye not that your bodies are the members of CHRIST?"—the other. This is an advance upon the grace of our first parents in Paradise.

Between the first Adam, when still clothed with the robe of original righteousness, and those regenerated at the font, there is this difference—with Adam it was the simple bestowal of a Divine Life. He "breathed into his nostrils the breath of life, and man became a living soul."¹ There was no need of any renewal. Now there is a transformation to be effected. Pure nature is not brought for the action of grace. In Adam the natural and supernatural life were both fresh from the Hand of the Creator. There had been no intervening or disturbing cause. There was no established contrariety between them. But with us, conceived in sin,

¹ Joel ii. 28.

² 1 Cor. vi. 15, 19.

³ Gen. ii. 7.

the natural life has the stain and work of the Fall about it ; hence the Indwelling of God is not all that is required, but also the gift of a pure Humanity, to penetrate the springs of human life. The Spirit takes up His abode in our spirit, and witnesses with it ; and, as the Spirit of CHRIST, ministers the virtues of the Incarnation to reform our natural life. The Apostle uses language, you will observe, in reference to the Spirit's Presence, different from that which he employs when speaking of CHRIST's Presence. Of the former, we are the Temples : of the latter, the members. The one implies a Presence, which has nothing of like nature with us : the other a Presence, which has not only its seat in us, but a fellowship with us. The HOLY SPIRIT unites us to CHRIST, that all our members, powers, and faculties, may be transformed,—may be “ changed into the same image from glory to glory, even as by the Spirit of the LORD,”¹—our mind brought into contact with His Mind, and so delivered from its errors ; our heart united to His, that it may be liberated from false or undue affections ; even our material frame—for S. Paul asserts, that “ we are members of His Body, of His Flesh and of His Bones ”²—raised out of its sluggishness and sensuality, by the quickening energy of the Incarnate Life. Thus, by the Presence of the Blessed Spirit, and by union with Him Who is bone of our bone, and flesh of our flesh, our whole being is restored, and freed from the thralldom of evil : “ the law of the Spirit of life in CHRIST JESUS hath made me free from the law of sin and death.”³ This is an additional mystery of the life of the Christian. God dwelt in pure nature, without any intervention ; but upon fallen nature He operates through a Mediator.

¹ 2 Cor. iii. 18.² Eph. v. 30.³ Rom. viii. 2.

The Pure Nature of CHRIST is the Instrument of the Spirit in the soul. There is in every baptized soul, not only the indwelling of the Comforter, but a jet of the Life of JESUS, through which the transformation of our nature is being accomplished, and His Character gradually impressed.

II. Again, the expansion of the Church into the world finds its counterpart in the progressive development of the Kingdom of GOD within the soul. The same vital principles in both, if permitted to put themselves forth, will overcome all opposing forces. Here we may notice, how the fall affects the action of grace. In the first Adam grace encountered no obstacle until he yielded to temptation; in us many impediments arise to check its progress. Creation and restoration differ. Creation is the simple expression of One Will: Restoration, the combined action of two. "Let there be light, and there was light,"—that was Creation, the putting forth of power. Restoration necessitates contact with an opposing will, and is achieved by effort, conflict, trial, and delay. Creation is painless, momentary, triumphant: Redemption is wrought out "in the fulness of time;" through that awful struggle, the Passion; and, for those who will not yield themselves to the service of CHRIST, in vain. Grace, in the first Adam, was like the first temple, which rose up in stillness and silence, without the sound of axe or hammer, and amid a peaceful state of the Kingdom of Israel. Grace in us may be compared in its operation to the building of the second temple, accomplished in the face of enemies unceasing in their resistance. Both are restorations: the progress of the spiritual life in the fallen, and the rebuilding of the temple: both experience trial, interruption, passing failures,

and scorn. The remains of sin,—not in its stain but in its results, disordered passions,—supply the implements for a perpetual warfare; and the influences of the Evil World around, set them in motion. Adam, before the fall, knew no sinful impulses, and dwelt quietly amid the bowers of Eden, with nothing to excite from without, nothing to disturb from within,—without no ‘fightings,’ within no ‘fears.’ If we know aught of the spiritual life, we shall have discovered for ourselves, that its progress is only to be attained by an unceasing repression of the lower nature. This should not discourage us. Surely, if to finish the material temple, the Jews, with undaunted courage and perseverance, returned again and again to the work, and used every means in their power to carry out their purpose; we who build not for time, but for eternity, should show at least an equal courage and determination. Though it may be slow, our progress, if we are faithful, is certain. Of the Kingdom of God, it is said, the gates of hell shall not prevail against it. This may be true, too, of the Reign of CHRIST in the soul. The Kingdom of God within has its persecutions to pass through. At its secret beginning, the whole of nature is in revolt; but if we are steadfast, grace will finally gain the ascendancy, and sit in calm possession of the Throne. The command of the Church, to disciple all nations, is only by degrees accomplished, so the leaven of grace in the soul will only gradually penetrate into our whole being, and in the end produce “the measure of the stature of the fulness of CHRIST.”¹

III. It was observed, in speaking of the Church, that the Apostles were enabled to carry on their Mission

¹ Eph. iv. 13.

in the world, because they possessed the treasures of grace and truth. The same holds good of the sanctification of the soul. The treasure of Divine Truth, which the Spirit unfolds in the understanding, we will now consider.

The understanding, through the fall, is in a state of darkness as to supernatural things. Reason and conscience are two lights which "rule the night." They are the only guides by which we find our path. The understanding being thus overclouded, much of the sin that is committed may be traced up to some error in this faculty. In the language of the text, "the eyes of the understanding" must be "enlightened." Now it is customary to regard the will as alone to blame, when we sin; and this is quite true of formal sin. Individual guilt must arise from the will. Yet, in Holy Scripture, the understanding is described as having a sort of partnership in sin, as being itself a cause of evil. It does not inform the will aright, and the will, being a blind faculty, depends on other faculties for communication. The understanding was an accomplice in the sin of the Jewish people; "They knew not the time of their visitation."¹ "Israel doth not know, my people doth not consider."² Hence sin is termed folly; "His angels He charged with folly."³ Those who sinned "wrought folly in Israel."⁴ The man who disbelieved in God, and he who trusted in riches, is named a 'fool.' Sin may spring from the lack of knowing better; and, whether that ignorance be culpable or inculpable, our fault or misfortune, its removal is necessary for our sanctification. Through sin, original and personal, the understanding

¹ S. Luke xix. 44.² Isa. i. 3.³ Job iv. 18.⁴ Gen. xxxiv. 7; Deut. xxii. 21; Josh. vii. 15; Judg. xix. 23.

becomes darkened, and it is the province of the Spirit of light to scatter the clouds by His Presence. "The eyes of the heart" are enlightened by the grace of faith. This enlightenment is an inner shining; not the light of knowledge imparted through the senses, but an inner manifestation of God to the soul. The understanding is said to have eyes, because it is constructed by nature for the reception of light. It is the law of grace to employ our natural powers and to perfect them. It supplements nature, does not destroy it. Mortification is not the destruction of nature, but of the corruption that is in it. The eye of the body has an organism fitted for the influx of light, so the understanding is capable of Divine Illumination. Though sin may darken it; and a depraved state may even love the darkness; and, when there is a sign of coming light, may wrap itself in deeper gloom; yet God created it to receive impressions of His Mind, that it may abide in the Light of His Countenance, and behold Him in His unveiled Beauty hereafter. Though in darkness, it has yet the capacity for light, like the man who is groping in the night. The HOLY SPIRIT, as the Illuminator, dispels the darkness, and amplifies the view, correcting and ennobling the natural faculty with the grace of faith, and the gifts of wisdom, understanding, knowledge, and counsel. Faith is the dawn upon the soul of a supernatural world. It is the first fissure through the cloud. It may be only like the breaking of the day, an imperfect view, like the glimpse of the blind man, the sight of "men as trees, walking;"¹ yet it is a revelation of the Invisible. The Invisible becomes a reality. With our eyes we behold the natural world,

¹ S. Mark viii. 24.

its charms, and its activities : with the eye of faith we can look beyond the horizon of sense, and see heaven above us,—hell beneath us,—JESUS on the Cross, or in Glory, or in Judgment,—the eternal destiny before us,—the Throne of God, and forms of light in adoration around it,—angels ministering noiselessly about us. Hence the Gift of Faith is the one the Spirit employs against the adversary. It is with the shield of faith we are to “quench all the fiery darts of the wicked,”¹ whom we must “resist steadfast in the faith.”² Why is faith the chosen engine against the Evil One, the shield of our spiritual armour ? It is because through it a new set of motives is brought to bear upon our conduct. For instance : a temptation awaits us ; the flesh is weak, and some powerful influence is required to prevent a fall. Faith supplies it. In the early stage of the spiritual life, the thought comes, “There is heaven ; if I commit this sin, I may lose it ;” or fear is excited ; “Here is hell ; if I commit this sin, I may fall into it.” If there is a deeper life, the thought of the Cross of JESUS and His constraining love, will be felt ; “If I commit this sin, I shall be crucifying Him afresh.” The light of faith furnishing motives which act either upon our fears or hopes, or rekindle our love, fulfils the office of a shield in the day of battle.

Besides this grace, the HOLY SPIRIT provides certain gifts which complete His work in the understanding, and are auxiliary to Divine Faith. When the Apostle used the words of the text, he was praying not simply for general enlightenment, but that his converts might possess and develope certain specific forms of spiritual knowledge. The gift of Wisdom is

¹ Eph. vi. 16.

² 1 S. Pet. v. 9.

the chief of the seven gifts of the HOLY SPIRIT. S. Paul prays that the Ephesians may be endued with "the spirit of Wisdom;" and Isaiah places it first,¹ when he enumerates the gifts as they dwelt in our LORD. It is the highest quality which the Spirit bestows. Not that the gifts are occasional accompaniments of the Spirit's Presence in the soul, or are separable one from another, for they are the endowment of every baptized soul; but their operation may be hindered, so that they may become dormant powers. Wisdom reveals God, His Inner Life and Perfections, the Mystery of His Being. It is the creature's highest gaze upon the Creator. It places the soul face to Face with the Personal God. In our LORD's adorable Manhood dwelt these seven gifts in majestic completeness, and on various occasions was each in turn manifested. When He unveiled the Inner Life of God and Its Relations, in the last discourse with His disciples, the gift of Wisdom was displayed.² It was the gift of Wisdom, which enabled a Galilean fisherman to write, "In the beginning was the Word, and the Word was with God, and the Word was God."³ The Spirit endued an uneducated intellect with such a degree of light as to enable it to penetrate into the Mysteries of God. This gift also creates a taste for spiritual things. This is its peculiarity. It is like the genial sunshine, not only bestowing light but warmth. It kindles the affections. It is the source of all sweetness and joy in prayer, of sensible devotion, feelings of tenderness, and spiritual consolation. The HOLY GHOST is the Comforter, especially in this form of His Presence. When this gift is growing, the soul shakes off the winter of its desolation, and dryness of spirit departs. It tastes

¹ Isaiah xi. 2.² S. John xiii.—xvii.³ S. John i. 1.

the heavenly gift, the good Word of God, and the powers of the world to come. It was the aspiration of the Psalmist that others might know his own experience,—“O taste and see how gracious the LORD is.”¹ It banishes all false wisdom and excites a certain savour and relish for Divine things.

The Apostle links with the spirit of “Wisdom,” that of “revelation.” This may correspond with the gift of Understanding, for it is a spiritual insight into the Mysteries of the kingdom of grace. This gift is exercised in meditation ; when dwelling upon one of the Mysteries we are not only able to believe it, but also to enter into it, pass into its depths, penetrate it, roam about it, see its place in the plan of Redemption, its bearings on other Mysteries, and on our own life. “Unto you,” said our LORD to His disciples, “it is given to know the mysteries of the kingdom of heaven.”² It belongs also to this gift to be able to fathom the meanings which underlie the letter of Scripture, the inter-connexion of the various books as a continuous revelation of the Mind of God. “Then opened He their understanding, that they might understand the Scriptures.”³

The gift of Knowledge is another form of Light, having for its object not God and His Perfections, nor the Mysteries of grace, but God as He is seen in created things. It discloses His designs in them, what they are in themselves, what purposes they are intended to fulfil, what portions of His Being they reflect, how they may be enlisted in His service, and brought through our instrumentality to minister to His glory, how they may be rightfully used or enjoyed. This gift, too, is important as it relates to our inner life. Self-knowledge is obtained through it. It acts upon the

¹ Ps. xxxiv. 8.

² S. Matth. xiii. 11.

³ S. Luke xxiv. 45.

conscience, exercises the senses "to discern both good and evil."¹ If the higher gifts are employed in meditation, this is essential for self-examination. This gift tries "the spirits whether they are of God." What discerning of spirits is to others, that in a measure this gift is to the different impulses of one's own being. It detects the suggestions of Satan, and the proposals of the human spirit, and separates them off from the inspirations of God. This gift, too, falls like a light upon our past path, and brings up the memories of sins for the renewal of contrition, when we kneel at the foot of the Cross and pour forth our confessions.

The gift of Counsel completes our intellectual equipment. Its name describes its nature. It guides the soul in the choice of the best means to be used for arriving at the desired end. It seeks advice from all past occurrences; teaching us how to use our falls, the various remedies to which we have been directed to resort, those which have best suited our disposition, what have been the occasions of sin, what the results,—in short, the gift of Counsel treasures up all the complex experiences of the spiritual life, and puts them to account. It imparts a knowledge of the right course to be pursued in difficulties. It uses the other intellectual gifts; communicating both with the understanding and the will, preventing precipitancy in the one and lack of deliberation in the other. When we use these lights eagerly, and promptly follow them, and thirst for their increase,—like the Psalmist, when he entreats God, "O send out Thy light and Thy truth that they may lead me,"² then there is a final operation of the Spirit, and the fruit of faith is the result. The fruit of faith consists of a certain joy and delight in believing. "The fruit

¹ Heb. v. 14.

² Ps. xliii. 3.

of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."¹ He does not call the works of the flesh, "fruits;" because they are not the organic result of nature itself, but of a corrupt and alien element which has laid hold upon nature. The fruits of the Spirit are the legitimate product of His Presence. "Ye have your fruit unto holiness."² The name is suggestive of pleasure, and perfection; as the fruit of trees is the final effort of the tree, and a source of delight. Sweetness, beauty, and maturity, all go together in our conception of fruit. The soul, which has formed this fruit of faith, experiences "joy and peace in believing."³

The Presence of the HOLY SPIRIT; the consequent power of spiritual growth; the illumination of the understanding by the grace of faith, and the attendant gifts of Wisdom, Understanding, Knowledge, and Counsel, ripening in the soul that diligently employs them into the fruit of faith, have now been briefly noticed.

There are two thoughts which suggest appropriate lessons on this part of our subject. If it be true, that the HOLY GHOST dwells within us; that each one is a temple of His Presence, and a member of CHRIST; that our understanding is now replete with such wonderful powers, supplied with Divine lights for the removal of the darkness which sin has occasioned; that the same gifts which the Mind of CHRIST possesses, are in their measure communicated to all His brethren: then, surely, sin committed in such a state, will have a special heinousness about it. Hence there is a more minute inspection of sin in the New Dispensation. The inward Presence brings up to light inward sin. Sin has new measures. It is not only committing

¹ Gal. v. 22, 23.

² Rom. vi. 22.

³ Rom. xv. 13.

folly in Israel, but crucifying "the SON of GOD afresh,"¹ treading "under foot the SON of GOD," counting "the blood of the Covenant, wherewith he was sanctified, an unholy thing," "doing despite unto the Spirit of Grace,"² quenching "the Spirit,"³ "blasphemy against the HOLY GHOST,"⁴ lying "to the HOLY GHOST."⁵ The sin of the Christian has a deeper dye than any that could be committed by the heathen. It has a greater malice. All sin is committed against God, whatever may be the intermediate objects of it. This is its evil; that it is contrary to His Nature and expressed Will; that it is done in His Presence, Who, through the necessity of His Nature, is incapable of turning away from the sight. This is the nature of all sin. But besides this, in the Christian, sin has the character of sacrilege. It is not only an offence against God universally present, but the desecration of a temple, which has been specially set apart as the shrine of His Presence. The grievousness of sin is usually measured by the matter in which it is committed, the liability of the person to it, the results of the fall. From every point of view the sin of the Christian is heinous. He who is the abode of the Spirit pollutes that mind or body, which the Spirit occupies. He brings sin close to God. His liability to fall is less than that of Jew or heathen, because he possesses a power of grace far in advance of their lot. As for a man to fail is less excusable than for a child, so for a Christian to commit deadly sin is less pardonable than for those, who lived under an imperfect Dispensation. There is a waste of grace never incurred

¹ Heb. vi. 6.

² Heb. x. 29.

³ 1 Thess. v. 19; iv. 8.

⁴ S. Matth. xii. 31, 32.

⁵ Acts v. 3.

in the same degree before. The closeness of the Divine Presence increases the sinfulness of sin, as now, in consecrated persons, the same sin is greater than in those of ordinary vocations. Let us estimate our sins by the standard of the New Testament. If we had always done this, from how many sins we should have been saved. Ah! how many have bitterly regretted that they only discovered the sacredness of their being through the Indwelling of God, "when their adversaries" had already "defiled the dwelling-place of Thy Name even unto the ground." Respect for God would have been a powerful motive, when respect for self failed. What a thought to influence our conduct, "I am the temple of God!" The rebuke of the Apostle is not now unnecessary, or out of date, "*know* ye not that the Spirit of God dwelleth in you?"

Another practical conclusion is to be drawn from what has been said. Life is manifested by action. A Divine life will be manifested by actions which exceed the power of nature. If I possess this life, I am thereby rendered capable of doing works which shall be pleasing to God. Grace, as a new principle of action, enables me to do works, which, by nature, I could not do. A supernatural life bestows on my actions a new value, so that they partake of the Eternity of God. The Presence of the HOLY SPIRIT imparts to them, when they are wrought in grace, and with a pure intention for God's glory, an imperishable character. "They are wrought in God."² They are lifted up beyond the temporal and visible into the sphere of the Eternal and Invisible. They are wrought in God, because God worketh in us "both to will

¹ Ps. lxxiv. 8.

² S. John iii. 21.

and to do of His good pleasure;”¹ but they are also wrought by our co-operation, and become a ground of merit in the world to come. No work of nature, however noble, adds to the eternal treasure. No work of grace shall be wanting in the calculation of that reward. This human life, which we are spending day by day, may be husbanded and preserved, so that its results may meet us at the end of our journey. He that “beareth forth good seed, shall doubtless come again with joy, and bring his sheaves with him.”² “He that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting.”³ What a reason for the diligent use of time! This life, so full of actions of some kind or another, how precious it is! How should we strive to act with simplicity of intention, and in all things to consult the Will of God! How should we follow the promptings of the Spirit, and guard ourselves against acting from natural impulse, or to gratify pride and selfishness! How many actions, good and noble in themselves and costing effort, are lost for lack of a pure intention. They are done without a thought of God, and with a secret return upon self. Such, like the doings of the Pharisees, have their reward here:—there is none to come; whilst ordinary actions, done through grace, receive an extension of the Merits of CHRIST. Besides the acts of sin which are registered in condemnation, and the acts of grace which preserve their reward, what a waste of life there will be,—the wood, hay, and stubble,⁴—which cannot stand the fires of the Judgment Day; the work which shall suffer loss. What will be

¹ Phil. ii. 13.

³ Gal. vi. 8.

² Ps. cxxvi. 7.

⁴ 1 Cor. iii. 12.

left when the best actions drop off from the balance, and are found wanting, because the Spirit of God did not actuate them? Seek, then, in all things to be guided by His Inspiration. Listen for His Voice when He speaks inwardly to the soul. Seek the indications of His Will both in the Church and from the Scriptures. Act simply for God. So may you continually be forming a treasure out of your earthly life to meet you at the last, a treasure—which will be the imperishable result of a career in a perishing world.

Strive to bear in mind these two momentous consequences of the indwelling of the HOLY SPIRIT. Sin has the more to be hated, because we have been washed, and sanctified, and justified in the name of the LORD JESUS, and by the Spirit of our God;¹ and through the Presence of the Spirit, we have received full power to “work out”² our salvation, and to lay up, by the aid of grace, “a good foundation against the time to come.”³

¹ 1 Cor. vi. 11.

² Phil. ii. 12.

³ 1 Tim. vi. 19.

LECTURE VI.

THE PRESENCE OF THE HOLY GHOST IN THE SOUL.

ROM. v. 5.

“AND HOPE MAKETH NOT ASHAMED; BECAUSE THE LOVE OF GOD IS SHED ABROAD IN OUR HEARTS BY THE HOLY GHOST WHICH IS GIVEN UNTO US.”

THE Presence of the HOLY GHOST in the soul; the gift of the Nature of CHRIST; the growth of the new life, occupied the first portion of the previous lecture. The gradual unfolding of Truth in the understanding was then traced. Light was the first result of the Presence of the Spirit; “The Spirit of Glory,” saith S. Leo, “maketh the house of His Presence to shine with His own Radiance.” We watched the progress of this illumination,—the dawn of faith,—the brighter lights of Wisdom, Understanding, Knowledge, Counsel,—and the joyous product of the fruit of faith. Two practical aspects of the inner life were then taken. The sin of the Christian was seen to be especially grievous, because of this close embrace of God; and this new power of the Spirit was regarded as enabling us to do actions, which would be accept-

able to God, and raised up into the sphere of His life, filling eternity with their far-reaching results of bliss.

To-day we proceed to view the work of the Spirit in another region of the soul, as He unfolds the treasures of Divine Grace in the will. The soul, as a copy of God, is the reflection of His Life. A simple substance in itself, it possesses three powers. It is a created trinity in unity. The inmost sense or being, understanding and will, form one inseparable life: "I am, I think, I will."¹ These faculties portray the Persons of God,—the FATHER, Eternal Wisdom, and Love. The will is the image of God the HOLY GHOST. It proceeds in a perfect creature from the understanding, and the inmost sense. The inmost sense is an instinctive power. It operates without our permission. It is the fount of sensation, and is acted on by the body, by nature, by God. In a perfect creature its impressions are perceived by the mind, and may all be acted upon by the will. It is not so with us. The corruption of the flesh, "the desires of the flesh and of the mind,"² produce impressions, which it is the duty of the will to check. Through sin our being is disorganized. The will has the most important function to perform in a corrupt nature. The issues of Eternity depend upon its action. It stands between the illuminated mind and the corrupt heart, as an arbiter; it may respond to the one or to the other, to the corrupt sense, or to the enlightened understanding. It may be brought down to answer to the desires of the flesh, or be raised into uniformity with the mind that is illuminated by God. The whole struggle of the spiritual life lies in the choice. In the will, grace, nature, and sin meet.

¹ S. Augustine, Conf. xiii. 11.

² Eph. ii. 3.

Around it the powers of heaven, and earth, and hell, gather for the battle. It must be either the lever whereby our moral character is raised, or itself collapse beneath the suggestions of pride and sensuality. It determines whether we shall live according to the flesh, or according to the Spirit. In the strengthening of the will to face the lower desires, and bravely repel them, is summed up the work of the Spirit in that faculty. The will itself has been weakened by the Fall, and makes vain choices. As the understanding was darkened, so the will has been perverted. It needs Divine energy to fit it for its arduous office. Its disorder is manifested by self-love. Man loves the present with its fleeting joys, in preference to the eternal future. Man loves self to the exclusion of God. These are two directions in which the weakened will spends itself. To conquer this diseased condition, the HOLY SPIRIT bestows two Divine powers,—hope and love. “Hope maketh not ashamed, because the love of God is shed abroad in our hearts by the HOLY GHOST.” Hope remedies the disordered love of self in the gratification of the present, by pointing to the future. Love raises the will still higher, even to embrace Him, Who is the Source and End of our life, in Whom alone the heart can find its rest and contentment.

I. Here we may notice again, how the supernatural life is built into the foundation of the natural life. Both come from the same Author. Both, but for sin, would work in perfect harmony. As Faith was the recovery and enlargement of the understanding, so Hope employs and ennobles the natural faculty. All have by nature the power of hope. There is in the soul an instinctive stretching forth after that which is desirable. Feeling, passion, will, are all called out

towards that which we would possess. What a marvellous power is hope in man ! Memory is great : it recalls the past ; it brings back scenes long since witnessed, forms which have mouldered into dust. Memory brings up to us our history, presents the subject-matter of contrition, affirms to us both here and hereafter our personal identity. Memory is the treasure-house of thought and affection ; but hope ! it is almost creative, as it gazes onward to the future path yet untrodden. It brings imagination into its service, and uplifts the dark curtain which veils the future. But for it half the mental scene would be hidden. All life would be behind us, if the powers of anticipation were removed. The next moment would be hung in darkness, and half the joy of life be gone. Hope is the spring of human action. We forego the present for the future. As you look upon the world, its business, plans, traffic, turmoil, ask yourself, " what is the source of all this activity ? " You must answer, " it is hope." Men are living for something, and doing what they would not but for the prospect of the future. There is an object, good or bad, around which their thoughts are playing, in which their desires centre, upon which they now delight to dwell. They joy with the anticipation of something, not yet realized. Hope, either in faint or glowing characters, as success looks distant or near, is written upon all human activity. If you would describe, it has been said, the most sad and dejected state into which any one of our race can fall, you must not look at the man who, in furious madness, betrays by his look the workings of disordered passion and wild delusion ; but if you would find the climax of mental misery, it is to be seen in the countenance of the one, who by his vacant expression

discloses a mind from which all interests have departed, to whom the future presents a blank! Hope is the succour of the soul, in the time of misfortune and trial. The prisoner in his captivity looks out for the day of his release. The sick man upon his bed through the weary night waits for the morning. Health, strength, comfort, honour, wealth, affection, are objects of natural hope. Whatever be the affliction, misery, or suffering, hope renders it supportable, and draws back imagined sunshine upon the gloom of the present.

All that has been said of natural hope may be transferred to the spiritual life. Hope receives a new direction. It gives the same impulses to exertion, only the future upon which it dwells is a certain and eternal future. Hope is one of the three virtues which bind the soul to God. S. Paul says, "Now abideth faith, hope, charity."¹ They were to remain, when the Spirit's extraordinary gifts had ceased. The Apostle was enumerating the constituent elements of a Christian's life. He was noting what would continue to be essential; and hope is named as well as faith and love. The HOLY SPIRIT implants this grace in the will, "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the HOLY GHOST."² The Comforter gives hope, for hope is the source of joy and peace. Joy is its accompaniment—"rejoicing in hope."³ Faith would lead to despair, unless hope followed it. Hope is a channel of joy. This will be seen if we compare faith and hope.

Faith and Hope are the same in many respects;—both virtues,—both Divine virtues, standing in the

¹ 1 Cor. xiii. 13.

² Rom. xv. 13.

³ Rom. xii. 12.

first rank. They come from God; they view His Truth or Goodness, they end in God. They are graces, too, to assist us on our journey, and will not be needed in our Country, where they will be exchanged for the Fruition and Vision of God. There will be then no darkness left, nor any unsatisfied longing. Thus faith and hope are alike. But hope is in advance of the grace of faith as a source of joy. It has a narrower field of view than faith.

Faith reveals the past, the present, and the future. It opens up the whole vista of time and Eternity. It looks back; "through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear."¹ The act of Creation is an object of faith. Through faith, you look upon the Cross of JESUS, and bring yourselves to its foot. Through faith, you realize Him in His present glorified condition at the FATHER'S Right Hand; through faith, you apprehend the judgment which is to come, and the issues of eternity;—but hope regards only the future. It dwells only upon some coming event; "hope that is seen, is not hope." It is of its essence that its object be as yet unrealized.

Again, its view is still more limited. It beholds only the future, but not all the future. The future has good and evil, weal and woe in it. Faith sees Lazarus in Abraham's bosom, but it likewise descries the rich man in hell. Faith looks down into the abyss of darkness, as well as up to the bright heights of heaven;—but hope dwells only upon what is joyous and happy. Its object must be good. It pictures the world of joy, the forms of light, the companionship of angels, the white robes

¹ Heb. xi. 3.

and palms of victory, the delight which will be received from the Face of God, the blessedness of dwelling in His Presence. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him, but God hath revealed them to us by His Spirit."¹ Heaven alone is the object of Hope.

But it is not all of heaven upon which hope gathers its intensest longings. It is not upon heaven as a spectacle, but as a home, that it delights to dwell. When our LORD left His disciples, He told them that He went to prepare a place for them. Each soul has a particular place allotted to it in the kingdom of the blessed. Hope appropriates the reward. "Henceforth, there is laid up *for me a crown of righteousness.*" You may roam amongst the mansions of bliss; you may depict the joys of the saved; you may traverse the different orders of angels; you may watch martyrs, virgins, saints, and penitents, and compare their varied glory; you may listen to the anthems of the redeemed, and the rapture of their song; but if there is no reward for you, if there is no mansion, no form of glory designed for you to wear, no portion in God for you, your gaze may be one of faith, it cannot be the gaze of hope. Through hope, the will puts forth its powers to lay hold of the prize; there must be then a prize set before it, and the possibility, through whatever difficulties, of obtaining it; if not, there can be no ground for its exercise.

Hope, then, as it plays such a conspicuous part in the natural life, is also a spring of spiritual energy in the supernatural life. The pricelessness of the reward, the awful result of falling short of it, both stimulate

¹ 1 Cor. ii. 9, 10.

the soul to make every effort to ensure it. Those glowing words of the Apostle are the expression of a true hope, "forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in CHRIST JESUS."¹ He looks upon himself as running a race, and as having an arduous task before him ; if by any means he might attain to the resurrection of the dead.

Eternal life being set before the soul as a prize, possible to be won, yet possible also to be lost, nay, easy to be lost, it follows that the voice of hope is prayer for strength to persevere. Hope cannot be sustained without prayer. The HOLY SPIRIT is not only the Author of the grace of hope, but also of the means of its support. Hence the Apostle speaks of hope and prayer consecutively ; "for we are saved by hope : but hope that is seen is not hope : for what a man seeth why doth he yet hope for ? but if we hope for that we see not, then do we with patience wait for it. Likewise the Spirit also helpeth our infirmities : for we know not what we should pray for as we ought : but the Spirit itself maketh intercession for us with groanings which cannot be uttered."² The HOLY SPIRIT dwelling in the soul originates holy thoughts and desires, inspiring us with the spirit of prayer. The vision of glory is seen by faith, appropriated by hope ; but we are yet in the thick of the conflict, and the voice of prayer must ascend for help. "The Spirit itself maketh intercession for us." Oh ! with what solemnity does this sentence invest every act of devotion ! If we were fully impressed with the thought that the HOLY SPIRIT was

¹ Phil. iii. 10—14.

² Rom. viii. 24—26.

sharing in some mystery our very aspirations; that the breathings of prayer were partly divine; that, as they rose up before God there was something of God in them; that "the mind of the Spirit"¹ had conceived them, and prompted us to offer them, with what fervour, with what recollection, with what confidence, should we express our wants to God!

Again, it is through the grace of hope that the HOLY SPIRIT supports the soul, when it is touched with compunction for sin. He acts as "the Comforter," lest any one "should be swallowed up with overmuch sorrow."² The first revelation of sin, or of its hateful remembrances, the errors, shortcomings, omissions, which burden the conscience, would wear an irreparable aspect, did not the Spirit of Hope come to the rescue. The powers of the soul would collapse, did not the Comforter cheer the wounded spirit with the hope of pardon, restoration, future holiness, and final glory. The bow of mercy spans the dark cloud of sin. It is not only in the commencement but in every stage of the spiritual life that the Comforter is needed to instil hope. The "hope that maketh not ashamed" is required to raise the soul from its many falls, and to inspire it with courage, that it will finally overcome all the clinging faults of nature. Whatever besetting sin has to be conquered; whatever evil inclination, fortified by repeated acts, has to be uprooted; hope doubts not of ultimate success. It is to sin against hope, to imagine that any fault cannot be subdued,—that it will abide with us until we fall into our graves. It is to suppose, that God's Spirit will not fulfil His entire purpose, and that we can be tempted beyond

¹ Rom. viii. 27.

² 2 Cor. ii. 7.

that we are able without a way of escape. We must ever trust that the particular obstacle in our path will at last be surmounted,—“with the help of my God, I shall leap over the wall.”¹ “Hope maketh not ashamed.” We shall find God true to His promise. There are two grounds, S. Bernard says, on which hope rests without fear of confusion,—the effusion of the blood of JESUS, and the effusion of the Spirit. These two are mentioned in the text and the following verse:—The effusion of the Spirit; “the love of God is shed abroad in our hearts by the HOLY GHOST which is given to us,”²—the effusion of the blood of JESUS; for “when we were without strength, in due time CHRIST died for the ungodly.”³ These two are the security that hope shall not make ashamed, because they are the highest manifestations of God’s love for us. “All they that hope in Thee, shall not be ashamed; but such as transgress without a cause, shall be put to confusion.”⁴

But although there is a certainty of not being ashamed from any failure of God’s promises, there is no such certainty on our side. It is a feature of the grace of hope that the attainment of the reward must be uncertain on our part; unless we have received a special revelation from God, as S. Paul of his approaching martyrdom. This grace does not rest upon an absolute assurance of salvation, but upon a fair and happy prospect of it. Spiritual writers have regarded it as one part of the HOLY SPIRIT’S office as the “Comforter,” to solace the soul while yet in a state of insecurity. S. Bernard trembled when he read the text, “no man knoweth either love or hatred by all that is before them;”⁵ that is,

¹ Ps. xviii. 29.² Rom. v. 5, 6.³ Ibid.⁴ Ps. xxv. 2.⁵ Eccles. ix. 1.

“whether he would be found worthy of the one or the other at the last.” On the human side there is ever some possibility of failure. Nevertheless, the reward which you contemplate is not an imaginary one, unless you obtain it. It is a reality, whatever may be the issue. You were created to possess it. Your portion in God differs from every other; it matches your own being. You have fountains of joy within you, which that glory will open; untold capacities of life, which it will unlock and call into exercise. It is “laid up” for you; the only doubt of receiving it arises from the freedom of your will, and the power of the flesh to seduce it. God, in His thought of you, regards that bliss as your appointed portion. He contemplates that form of beauty for which, He called you out of nothingness into being, and hath robed you with His grace.

To lessen this uncertainty, and to empower the will to be faithful to Him in special difficulties and danger, the HOLY SPIRIT communicates a Divine gift, as auxiliary to hope,—the gift of fortitude. Fortitude, or ghostly strength, is that whereby we “may be able to withstand in the evil day, and having done all, to stand.”¹ Through it hardship, danger, persecution, death, are calmly faced. This gift our SAVIOUR displayed, when, on the approach of Judas, He said to His Disciples, “Rise, let us be going: behold, he is at hand that doth betray Me.”² This gift made the Apostle, who had denied CHRIST at the question of the Jewish maid,³ confess Him before the High Priest and the assembled council of the Jewish nation.⁴ This gift prompted S. Paul to shake off the feelings of natural sorrow at parting, and to exclaim, “I am ready, not

¹ Eph. vi. 18.

² S. Matth. xxvi. 46.

³ S. Matth. xxvi. 69.

⁴ Acts v. 17—42.

to be bound only, but also to die at Jerusalem for the name of the LORD JESUS."¹ This gift strengthened the martyrs—some in the prime of life—to die for the Truth of CHRIST. "The noble army of martyrs" is the standing evidence of its power, throughout all ages. This gift arms us in every special trial. The soul is upheld by it, is "strengthened with all might, according to His glorious power, unto all patience and longsuffering, with joyfulness."² This gift is necessary, and especially designed, to repel the temptations which surround the soul, as it enters the valley of the shadow of death. When languor steals over the spirit; and the power of invisible enemies is felt; and the perils of the last struggle appear; Fortitude stays the trembling heart, and the Spirit soothes the fears of nature. "In the midst of the sorrows that I had in my heart, Thy comforts have refreshed my soul."

The first weakness of the will,—the love of the present instead of the eternal future,—is thus removed by the presence of Divine hope. Through hope we realize our capacity for eternal bliss, and through Fortitude the will is strengthened to make the necessary sacrifices for attaining it.

II. The will is yet capable of a higher bound than this. Hope is only its first elevation. There is still the element of self-love in it, though in a pure and orderly state. Self-love has passed, from a readiness to gratify fallen inclinations, into a true love of the soul. The absorbing thought is, "what God will be to me hereafter; and what bliss and joy I shall experience from His Presence." The perfect healing of the will is accomplished by the infusion of the Spirit of love; "the love of God is shed abroad in our hearts by the HOLY

¹ Acts xxi. 13.

² Col. i. 11.

GHOST which is given to us." The love of God Himself is the highest motive of action, and the greatest virtue that the Spirit can bestow. It is the reflection of His Person.

Love is possessed in common with God ;—in Him, as His Essence : in us, as a quality. This cannot be said of faith or hope. " God is light, and in Him is no darkness at all."¹ Faith requires some obscurity ; hope expects some increase of joy. God is perfect. He needed us not, when He created us. He had Fulness of Bliss in Himself. Only in love we have a certain partnership with God, " God is love ; and he that dwelleth in love dwelleth in God, and God in him."² Its excellence may be estimated by this mutual indwelling. What the Seraph is to the angel-choirs ; what the sun is to the orbs, which revolve around it ; what man is to the rest of creation ; what gold is amongst metals ; that love is to all other virtues. As the soul gives life, movement, sensation, to the members of the body, so love is the principle of life to the various graces which constitute our spiritual being. Love is the nerve of the spiritual life ; dis sever *it*, and the whole framework will be dislocated. Without it, the highest actions profit nothing ; with it, the meanest are counted worthy of reward. The ark and temple were lined with gold, depicting the value which charity extends to all other graces. Faith beholds God on the side of His Truth, Hope on the side of His Goodness, but Love gazes on Himself. It is the creature's personal embrace of God. It is " the bond of perfectness." It is friendship with God. It is a ray of Deity, falling upon the soul, scattering itself into its recesses, and inflaming them, as with the " live coal"³

¹ 1 S. John i. 5.

² 1 S. John iv. 16.

³ Isa. vi. 6, 7.

which the Seraph brought from the heavenly altar. The HOLY SPIRIT,—Who is both Love in Essence, and Love in Person,—sheds abroad this grace in the heart.

Words fail to describe love. It is difficult to bring it nearer to us by definition. We may, perhaps, gain a clearer view of its nature, if we enumerate some of its different degrees and the motives which excite it. There is the love of preference ; when the will adhering to God's expressed Will avoids at whatever cost deadly sin, then venial sin, and finally all unlikeness to CHRIST. There is the love of gratitude, which is stirred by a sense of kindness and the remembrance of benefits received. There is the love of benevolence, by which we desire the highest good ; the love of complacency, which rejoices when God is glorified. There is the love of charity, which is a holy fellowship with God Himself,—the basis of a perpetual interchange of created and Uncreated love. Three things, S. Chrysostom says, call forth love ; beauty, benefits, love. Any one of these three may awaken it ; but where all three co-exist, the attraction is complete. In God they meet.

The HOLY SPIRIT reveals to the mind and heart the Divine Perfections, the Beauty, the Absolute Goodness of God. David felt the power of this Vision when he said, "One thing have I desired of the LORD, which I will require ; even that I may dwell in the house of the LORD all the days of my life, to behold the fair beauty of the LORD, and to visit His temple."¹ A marvellous love of God breathes throughout the Psalter. Though written under the guidance of the Spirit, it must be remembered that it is a record of the devotional yearnings of the Psalmist. He was athirst for God, yea, even for the living God ;² and this—before God had drawn near to

¹ Ps. xxvii. 4.

² Ps. xlii. 2.

man in CHRIST, and brought within his reach the Divine Beauty in the Face of Mary's Son. Pure Godhead, except by prophetic anticipation, drew forth the affections of David's heart. The sweet singer of Israel wrote, too, before the Spirit of Love had taken up His Personal abode in the creature. The Psalmist could see certain traces of the Divine Excellence in the visible world: "the heavens declare the glory of God, and the firmament sheweth His handywork."¹ He could not see Him, in Whom dwelt "all the fulness of the Godhead bodily,"² except as a distant object. He loved God before the Incarnation. There was no bond of a common life between him and God. No ladder had as yet been set up on the earth, reaching unto heaven, whereby Divine Love should descend, and human love ascend. The faithful soul, when now touched with a sense of the Divine Beauty, can contemplate it in the mirror of the Incarnate Life, through which the Invisible Godhead is revealed. "He that hath seen Me hath seen the FATHER"³ was our SAVIOUR's rebuke to the undiscerning Philip. In JESUS is the culmination of all beauty, Divine and human, created and Uncreated. He is "fairer than the children of men;"⁴ "the Chiefest among ten thousand;" and "altogether lovely."⁵ Through God having become man, and man being indwelt by God, the eye of the soul is already able to behold the King in His Beauty, and to linger with love on the contemplation of that Human Form.

Again, the love of God is shed abroad in our hearts, by the remembrance of the benefits we receive from Him. In one sense all love is the love of gratitude.

¹ Ps. xix. 1.

² Col. ii. 9.

³ S. John xiv. 9.

⁴ Ps. xlv. 2.

⁵ Cant. v. 10, 16.

The creature cannot anticipate the Divine Bounty. Created love is built upon some foundation, which was itself the result of the antecedent love of God. Angels, as well as men, are included in this statement. Some gift of God precedes the act of love. Whether it be creation, preservation, Redemption, Sanctification, or Glorification, in all conditions it is true to say, "We love Him, because He first loved us."¹ All the love which God receives, first descended from Him. All created love is the returning current of the Love of God. Every act of love, made in heaven or earth, is prompted by the inspirations of the HOLY SPIRIT. It is not commenced in us. It is commenced by the HOLY GHOST, the Fount of Love; and then, if we co-operate with His movement, it returns to God, with the accession of the human effort which we through grace have contributed to it. It is first His; then, ours. All love must be in this sense responsive.

The consciousness that God is the God of our life, that "in Him we live and move and have our being,"² that all benefits, natural and supernatural, flow from His Free-will, is another incentive to kindle our love for Him. Still love itself is the most powerful and universal cause of love. I may gaze upon Beauty, and have lost the faculty of appreciating it. My sensibilities may be blunted through sin. As one beholding a landscape of unrivalled grandeur, may feel his whole being filled with delight at the view, whilst another has little or no appreciation of its charms; so the Perfections of God in CHRIST, which call forth raptures from the Saints, may be powerless to awaken in the grovelling and worldly even a passing feeling of gratification. I may receive benefits without number, and be the subject of some Benefactor's unbounded liberality, and yet

¹ 1 S. John iv. 19.

² Acts xvii. 28.

my heart not give itself to anything more than a high esteem of the Giver. An unearthly beauty may excite admiration, as a distant object, too sublime for me to have communion with it; continual gifts may be regarded as the token of a generous character, or the result of an expressionless law; but love alone is the magnet of love. It has its own secret winning power. It unlocks the heart, though there may be neither outward liberality, nor beauty. Hence, love is chiefly stirred by the sight of Calvary. *That* appeals to all, because it is the grandest view of the amazing love of God. When the creature realizes the truth of God's love,—“I have loved thee with an everlasting love,”—then His perpetual blessings and entrancing Beauty unite in captivating the heart. The enfranchised spirit breaks the fetters of self-love, and rises up with freedom to fulfil the designs of God,—“I will run the way of Thy commandments, when Thou hast set my heart at liberty.”¹

As in the understanding, faith was perfected by various gifts of the Spirit, so in the will to complete its healing there are attendant gifts. The gifts of Godliness and Fear render the will pliant to the attractions of grace. Of the former, S. Paul speaks, when he says, “ye have received the Spirit of adoption, whereby we cry, Abba, FATHER.”² Through union with JESUS the soul has a new relation with God the FATHER, besides the tie of creation. The FATHER extends to the creature something of that look of love, with which He regarded from eternity His Natural SON; and the adopted one has a certain tenderness of filial affection towards the FATHER, as an extension of the love of the SON. Godliness is the gift of the child-heart.

Holy Fear prevents love from degenerating into un-

¹ Ps. cxix. 32.

² Rom. viii. 15.

due familiarity. It is allied to humility, and awakens a consciousness of what we are, and have been, in ourselves, and thus endues all our approaches to God with a spirit of calm awe. Though it loses not the sense of His Fatherly Love, yet it keeps down all presumptuous impulses by the recollection of His Majesty and Sanctity. This gift,—as indeed all in their essence,—shall abide hereafter, “The Fear of the LORD is clean, enduring for ever.”¹ It gives a subdued and measured character to devotional acts. Reverence is its proper result; whilst it also inspires a wholesome horror of sin. When these gifts are exercised with a certain suavity and excellence, they bear fruits; of these “love, joy, peace”² are the chief, and resemble the HOLY SPIRIT Himself, as the Love, Joy, and Peace of the Divine Life.

A summary survey has now been taken of those graces and gifts, whereby the HOLY SPIRIT delivers the understanding from darkness,³ and the will from the disordered love of self and of the world, as He unfolds in the soul the treasures of grace and truth.

All depends on the action of the will. If it co-operates with God’s Spirit, the moral character is raised, and spirituality is the result: if, on the other hand, it accedes to the desires of the flesh, your higher powers become sensualized;—“they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace.”⁴ Pray, then, that the Spirit may be successful in you. Grieve Him not by carnal self-seeking ways. Prefer not a passing pleasure to

¹ Ps. xix. 9.

² Lect. v.

³ Gal. v. 22.

⁴ Rom. viii. 5, 6.

eternal Bliss ; the gratification of a passion to the joy of loving God. Second His promptings, Who is ever leading you to a higher and purer life. Every inclination that you mortify, every evil thought you banish, every fallen desire you crush, brings you nearer to God. You are becoming a more fit tabernacle for the Spirit, and more possessed by Him. The lower principle is weakened as the higher is established. Such is the struggle of your daily life. In the victory of the Spirit over the flesh lies your sanctification. Hereafter there will be no conflict. Hereafter the healing will be completed, and your whole being will move in unison again. Your will then will no longer be the arbiter between the mind illuminated by the Spirit, and the corrupt desires ; it will no longer be the rein of rebellious passions. There will be no rebellious passions then. The joy of that eternal world will spring from the new harmony between all the faculties of your being. There will be no impression which you must hasten to efface. There will be no impulse which you may not gratify. There will be no thought which you may not indulge. The Comforter will reign in undisturbed possession of every power of the soul, "there the wicked cease from troubling ; and there the weary are at rest."¹

Our history of the Spirit's Work must now be brought to a close. We have followed it from the beginning until we have reached those operations which are now going on in the souls of the faithful in the Church. There will be yet another Mission of the Comforter ; there is yet another promise to be fulfilled. The body now "dead because of sin ;"² which often hinders the full working of the Spirit, and stains the soul, shall here-

¹ Job iii. 17.

² Rom. viii. 10.

after be transformed and become the luminous temple of the Divine Presence. "If the Spirit of Him that raised up JESUS from the dead dwell in you, He that raised up CHRIST from the dead, shall also quicken your mortal bodies by His Spirit that dwelleth in you."¹ It will be the last Mission of God, the HOLY GHOST; it will be a second "adoption, to wit, the redemption of the body."² "Thou sendest forth Thy Spirit, and they are created:" these words are now fulfilled, but it will not be until the Resurrection, that Thou shalt renew "the face of the earth."³ That will be the final work of the Spirit. "O Breath, breathe upon these slain that they may live."⁴ Ah! as the mighty host of the assembled dead shall rise up and stand upon their feet, "an exceeding great army," the promise, "I will pour out My Spirit upon all *flesh*," shall receive a new and literal fulfilment; and in the entire and unending possession of the glorified soul and body by the Divine Paraclete the words of CHRIST concerning Him shall be verified, "He shall abide with you for ever."

¹ Rom. viii. 11.² Verse 23.³ Ps. civ. 30.⁴ Ezek. xxxvii. 9.







